THE TANTRA "A VESSEL OF *BDUD RTSI,*" A BON TEXT

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Creation myths and myths of divine origins are an important feature in the oldest layer of Tibetan religion known to us.[1] That they are equally important in Bon material[2] should be taken into account in speculations on the origin and development of that religion.

The following text shows, among other things, that divine origins for sacramental and medicinal materials have been fully integrated into Bon *sādhana*. Whether these myths are of Bon, Chos, older Tibetan, or a general Indo-Tibetan origin is sometimes very difficult to determine. Studies of such myths and cosmologies may, however, contribute to our understanding of relations between Bon and Chos at an early period in their development as traditions in Tibet.[3] The similar Indian penchant for supplying divine origins, seen in individual cases of influence or borrowing in Tibetan materials, can only have complemented the wealth of native Tibetan examples.

The remarkable organization of the text at hand, the *Bdud rtsi bum pa'i rgyud,* renders unnecessary a good deal of introductory interpretation. Only a few words need be said about its provenance, orientation and format.

The *Bdud rtsi bum pa'i rgyud* is the last of three texts in a row dealing with *g'yu 'braṅ bdud rtsi*[4] found in volume three of *Bka' 'gyur rgyud sde'i skor. Collected tantras of Bon,* published at Dolanji in 1972. It is divided into twelve sections, and from, among other things, the opening and closing, it is clear that it is a "Mother Tantra".[5]

Because of its format, this handwritten text cannot be legibly reproduced in this journal; it has been romanized here in its entirety, with most *bsdus yig* dissolved. Exceptional *bsdus yig* and improved readings are supplied in brackets in the Tibetan text.

TITLE

The so-called "Tantra of the *Bdud rtsi* Vessel"

[Note in the text the equivalence of *bdud rtsi* with *ra sa ya na.* This occurs sometimes in Bon and Chos ritual texts, especially those dealing with ritual substances and medicines (*sman sgrub* and Vajrāmṛta literature). This links the sacramental use of medicinal substances to their practical application; their divine origins increase their value in both contexts. *Rasāyana* in the Indo-Tibetan tantric context bestows *siddhis* such as long life, just as in Āyurveda it is a restorative; the difference only is in the manner of its creation.[6]

Ma ha be as a presumed equivalent of *bum pa* eludes me; *da do ci* is the Źaṅ-Źuṅ equivalent of *źes bya ba.*]

TEACHER, ETC. [7]

Homage to the teacher Gśen-god White-light, the divine power of the basic tutelary deity![8]
These words were heard by me at one time:
In the expansive space of the Mother,[9] a palace perfectly pure, eternal and of great joy [i.e., ʹOg-min] are these goddesses, surrounded by other goddesses;[10] they all reside there together, enjoying the attainment *(don)* of whatever they wish for:
The Great Mother Thugs-rje Byams-ma;[11]
She-who-holds-the-basis-of-all-existence, Originator (ma)-who-makes-to-come-into-being-all-external-and-internal phenomena, Kun-tu-bzaṅ-mo;[12]
She-who-possesses-a-complexion-making-bright;[13] the Great Mother Goddess of Earth; the Goddess of Wind; the Goddess of Fire; the Goddess of Water;[14]
Further, the Goddess of Knowledge; the Goddess of Sound; The Goddess of Aroma; the Goddess of Taste; the Goddess of Touch[15] and,
Flower-one; Dance-knowing-one; Precious-thing-one; Iron-hook-one; Noose-one; Little-bell-one; Iron-chain-one;[16]
Further, the Goddess of Medicine Possessing-aroma-one; the gathering of Aroma-producing ones; the gathering of Shower-

ing-of-water-ones; Protectress-of-*bdud-rtsi*,
et cetera.[17]
At that time, Very Bright, Goddess of Knowledge and most excellent of the retinue, to insure that the continuing gathering of merit
(rgyu tshogs) [18] **would be made perfect**
for future sentients, knealt with clasped hands before the Mother. The strength of her blessing[19] **was that future sentients would be accomplished in the means *(thabs)***
to do that.

[This Tantra belongs to the Rdzogs-chen tradition, stressing that light is the nature of Buddha-mind, and thus of all mind in its natural state, and that all phenomena are productions of that; thus, Gśen-god White-light is pure Bon-ness, the universal thought of all enlightenment.[20] Byams-ma is the ground of enlightened being; Kun-tu-bzaṅ-mo represents the universal mind, bringing everything in the six realms of being into existence *(srid pa)*. The elements themselves, yogically conceived here as goddesses in their mandalas, proceed directly from Gśen-god's spiritual heart *(thugs)*. See the notes indicated for brief discussions of the other groups of goddesses. The sorts of life- and health-giving rituals which this tantra and other Bon and Chos texts support are widespread and have several times been described.[21]]

CHAPTER TWO

THE ORIGIN OF *BDUD RTSI*

[Then Byams-ma sang this song:]
When the *g'yu 'braṅ bdud rtsi* medicine is finished,
each root has eight shoots *(yan lag)*;
each shoot has a thousand virtuous powers;
each virtuous power has ten thousand
virtuous results:[22]
the four Māras, Kleśa and the others,[23] **are removed**
right down to their very roots,
and, possessing the five great eternal wisdoms,[24]
the highest spiritual results are attained.
Because of this, one who knows how *(sgrub pa po)*
[to create this medicine],
accompanied by a virgin boy and girl,[25]

will, at a moist part of the summer[26]
when flowers and fruit are mature,
collect medicinal substances *(sman)*, saps *(bcud)*, fruits,
leaves,[27] flowers, shoots together with their roots,
rinds and barks *(śun pags),* stalks,
various aromatics and delicious *(mṅar)* things,
and various juices and liquids.
Nothing collected should have a moldy or spoiled flavor.
To turn sentients away from vain speculation *(rtog pa)*
the sacred substance which will free from *rgyu* and *'bras,*
the sacred substance of the holy lama,
the sacred substance of the two, Mother & Father,
the five sacred substances and the eight roots,
the thousand branches, etc., should be gathered.[28]

CHAPTER THREE

THE ORIGIN OF *A RU RA*

Here's the story teaching the proof (of the divine origin)
of the *bdud rtsi* A ru ra:
Long ago, the great tree Cu-dar was born,
spreading forth from the ocean of existence.
That tree possesses one hundred virtuous powers.
When Brgya-byin-bu[29] drank the sap,
which is a *bdud rtsi* in the top of the tree,
seven drops fell to earth.
Spreading throughout the atmosphere *(bar snaṅ)*,
they were scattered by the wind
and grew all over the earth.
Its name is A ru ra,
and it occurs in seven varieties:
Rnam-par-rgyal, 'Phel-byed,
Bswo-byed, Nag-po, 'Bigs-byed,
Bdud-rtsi and Skyes-bu.[30]
Rnam-rgyal is the color of precious gold.
When tossed into the water, it goes right to the bottom.
It is the king of A ru ras,
a perfectly auspicious substance.

It is supremely useful against all illness
and (for controlling) wind, bile and phlegm
together.
It is a substance which will cause self-originated
eternal wisdom
to be perfected.[31]
'Phel-byed is very pale, [32] yellow and angular *(zur).*
It improves the efficiency of other materials
(rdzas).
Bso-byed is gold in color, compact and hard;
it clears up diseases of the wind and draws out
the color of other medicines.
Nag-po has a color like raw sugar *(bu ram);*
it is good in honey[33] and causes the
***'dre* of drunkenness to leave.[34]**
'Jigs-med is very pale red and remains round.
It can even dry up *gdon.*[35]
It causes thirst, has little flesh on it, and is
the color of bone.
It kindles the heat in *bdud rtsi* [36]
and is good for diarrhea *(bśal).*
These seven are materials *(rdzas)* which will
perfect bdud rtsi.
Let them be gathered by a virgin boy and girl,
then dried on a fragrant bed, such as willow
leaves.
Having been blessed by a Thabs-mkhas-rgyal-po,[37]
they fulfill the vows of the Sugatas of the
past, present and future.
The highest spiritual results *('bras bu)* are
thus achieved;
likewise, ordinary powers as well as those beyond
speaking or thinking about are realized.

CHAPTER FOUR

THE STORIES OF *SKYU RU RA, STAR BU* AND GRAPES, MEANS FOR MAKING *RASĀYANA* [38]

Long ago, in the first *kalpa,* [39]
a fire crystal *(me śel)* and a water crystal
(chu śel)* came forth from the *bcud
which had been churned into the

great ocean of existence.
Thus are the light and dark of day and night made,
and (their) heat and cold distributed evenly.
These two turned into the sun and the moon.
The sun's daughter, Ma-yaṅ-tse,
and the moon's daughter, A-yaṅ-tse,
were released into the intermediate-space sky *(bar snaṅ mkha')*;
the liquid which flowed from (the sun and moon) dripped to the earth.[40]
Not remaining in poor *(ṅan)* or polluted soil,
that medicine born from the sun's fluid
is ripening into *skyu ru ra,*
especially in pure earth, on mountain peaks,
glacial caves, slate peaks,
and the pure earth of forests and river valleys.
The medicines which were born from the moon's fluid
are *star bu* and grapes.
These are material which will perfect *g'yu 'braṅ bdud rtsi.*
They have the right flavor, aroma and fruit
to conquer wind, bile and phlegm all together,
as well as fever, *glo gcoṅ* and phlegm.[41]
Indeed, one's voice comes to be like the god Brahmā's,
possessing a pleasant and melodious speech.
Likewise, having fulfilled (the vows of) the Padma family,
one has powerful disciminative wisdom.[42]
One comes to possess power and splendor.
Likewise, in addition to ordinary powers,
by having innumerable other sorts of powers
one can get anything one wishes for.

CHAPTER FIVE

THE STORY OF *ÑE ŚIṄ PA* AND *RA MÑE BA*

Now there should be explained the proof in the story of *ñe śiṅ pa* and *ra mñe ba*:[43]

Long ago, in a good *bskal pa,*
when the juice of the excellent food *bdud rtsi*
had overflowed the great ocean of existence,
the gods and *asuras* fought for that *bcud.*
The gods being victorious, *bdud rtsi* was
theirs.
Khyab-´jug-chen-po Sgra-gcan-´dzin (i.e., Rāhula)[44]
drank that *bdud rtsi´i bcud* of the gods
and then fled to the sky around Mount Meru.
Five-headed Brahmā became angry about this
and flung a discus of flaming, meteoric iron
at Rāhu's neck.
Two drops of his blood fell towards earth
and were spread by the wind-element through-
out the atmosphere *(bar snaṅ).*
Everywhere on earth where it reaches maturity
it becomes two things good for sentients.
Ñe śiṅ pa and ra mñe ba
grow into many branches and roots
in areas where river sand is found.
Because they possess potent color, aroma,
and flavor
they are protected by a goddess of medicine
(Sman-gyi-lha-mo).
A realized one who knows the method,
with a virgin boy and girl
from among the most pleasing of them,
will arrange these ingredients on a table
covered with silk or cotton.
While still fresh *(?ser phul),* shining and
moist
they should be dried so there is no rot or
mold on them.
Then, throw away the skin and powder the rest.
This is a material which will perfect *bdud*
rtsi.
It is perfect for long life and good health.
The liquid from the pulverized material
(btags śiṅ bduṅs pa)
should be mixed with either sugar, butter,
or scalded *(skol)* milk.
One drink[45] each during the day, at night, and
in the middle of each of these:
one should divide the day regularly *(thun*
***du bcad)* and administer it then.**

There will be unlimited spiritual benefits
through the stream of the three times (past,
present, and future)
for each portion made and consumed.
Blessed with long life and free of illness,
your happiness will be forever perfect.
Even the gods and *apsaras* [46]
will delight in your fair complexion.

CHAPTER SIX

THE CHAPTER TEACHING THE STORY OF THE FOUR *KHA- 'BAR* AND *LUG MIG*

The story of the four Kha-'bar:[47]
In the past, during the first kalpa,
Gsaṅ-ba-'dus-pa[48] was practicing *sevasādhana*
in the Bon tradition
in the cave G'yu-luṅ-śel.[49]
At that time, he cast a spell which caused
the attempted hindrance of his meditation by
the four Rag-śa Kha-'bar to return to them;
their four tongues were cut off and fell to earth.
Khyab-'jug scattered them as far as he could,
using the wind.
Those which grew widespread upon the earth
became four fair young virgins *(na chuṅ*
bkrag ldan).
When the tongue was cut from Lha-mo Kha-'bar
it became the flower of the *udumbara.* [50]
When the tongue was cut from Srin-mo Kha-'bar
it became the flower *gser gyi mdun źu can.* [51]
When the tongue was cut from Gnod-sbyin Kha-'bar
it became the flower *rma lo khril khril.* [52]
When the tongue was cut from Yi-dwags Kha-'bar
it became the flower of *bse ba smug po.* [53]
These four fair flowers which grow
on mountain heights, in pure soil, and in forests,
are blessed by the Goddess of Flowers
(Me-tog-lha-mo)
(to be) a material which will perfect *bdud rtsi.*
As treasures which yield the blessings of
***siddhi* [54]**

they (also) possess inconceivable ordinary
spiritual powers.
Likewise, *bdud rtsi lug mig pa*[55] [has the
following story]:
When the gods and asuras were fighting
over (the *bdud rtsi* which came from)
the ocean of *bdud rtsi bcud,*
Brahmā's eye-ball fell out.[56]
Viṣṇu scattered it in the sky with the wind,
and when unhappiness and illness were rife
in the lands of gods and men,
Gto-rgyal Ye-mkhyen [direct predecessor of Gśen-rab]
saw this
and transformed *lug mig* into *bdud rtsi*
by his blessing.
It clears up fevers completely,
and is a material which will perfect *g'yu*
'bran bdud rtsi.
(Through it) one achieves *siddhis* for
ordinary powers, the conquest of desire, and
(even) the highest spiritual powers.

CHAPTER SEVEN

THE CHAPTER TEACHING THE STORY OF PITCH AND ALABASTER

Now the story of pitch and alabaster should
be taught as proof [of their divine origin]:
Long ago, at the very beginning of existence,
the menses of five goddesses flowed *(zags).*
Through the compassionate blessing *(thugs rje'i*
***byin rlabs)* of Gśen-rab,**
five precious thing came from that flow:
They dripped to become mercury and the white
of crystal *(śel brag);*
they streamed out as *g'ya' chab*[57] and the
blue of turquoise;
they were born as pitch and the red of *bse*
***brag*;[58]**
they sprang forth as *gser chu*[59] and the
yellow of gold ore;
they appeared as *khro chu*[60] and the black

or iron ore.
These are materials which will perfect *g'yu 'brañ bdud rtsi.* [61]
It is a treasure from which anything one might wish for comes;
in this liquid which transforms the five poisons into the five wisdoms [62]
is the basis *(rgyu)* from which come *siddhis* and blessings.
It has the ordinary virtuous power of freeing one from poverty;
its highest power is the attainment of anything one wishes for.
Similar is the story of alabaster: [63]
Long ago, in the first *kalpa,*
when the Lha'i-bu[64] had drunk from the ocean of *bdud rtsi bcud,*
their bodies were filled with the bliss of *bodhicitta.*
The result *('bras bu)* of that experience was that their seed fell *(sa bon lug).*
It was scattered through the sky by the all-pervading wind;
it now covers rock ledges the world over.
From copulation, a Lha'i-bu came forth;
this is the pure white *coṅ ze.*
It is found on rocks, and on the overhangs of white rock, like icicles.
Potent in its good color and shape,
the enjoyment *(loṅs spyod)* of sexual pleasure *(chags sems bde ba)* is increased.
Thus, when a wise person has extracted its essence *(bcud),* [65]
he will achieve (the position of) One-who-holds-power-over-life. [66]
His hair is totally protected from wrinkles *(gñer ma),*
and he will be as beautiful as a Lha'i-bu,
the body appearing youthful *(gźon dar la bab pa)*
and attractive *(yid du 'oṅ)* to all.
The (immediate) enjoyment of his spiritual merit *(bsod nams)* will be increased.
Alabaster is a material which will perfect *g'yu 'brañ bdud rtsi.*
As a source of innumerable spiritual powers

there will appear various benefits *('bras bu)*
in its use.

CHAPTER EIGHT

THE STORY OF *THAL KA RDO RJE, RAK TA MU LA* & *RAM BU*

What are called *śa ri ram* [67]
are the bones of Gsaṅ-ba-ṅaṅ-riṅs[68]
who passed into nirvana
after having renounced all hope
in this world forever.
These bones of his fell to earth,
were widely scattered by the wind-element,
and grew up on the earth-element on its
plains.
A child of beautiful light appeared from
this;
it is the fruit of *rgya bres dkar po* [69]
and is called *thal ka rdo rje.* [70]
It clears up illnesses of the bone
and suppresses sexual desire *(chags pa).*
Just as it is, it possesses a hundred powers.
Likewise are the stories of
rak ta mu la and *ram bu* [71]:
Long ago, the Goddess of Medicine,
the Goddess of Juice *(rtsi),* the Goddess of
the Tree,
the Goddess of the Forest and the Goddess of
Incense,
and above all Rma-luṅ Thaṅ-bzaṅ [72]
had their menses during the full moon.
What fell to earth and grew extensively there
became *rak ta mu la* and *ram bu.*
Their immeasurable virtues clear up diseases
of the blood.
Their auspiciousness shows itself *('char)*
to be perfect:
their color, aroma and taste are perfect.
They subdue illnesses which cause suffering
through thirst and hunger.
One's happiness will be complete.

These are materials which will perfect *g`yu 'brañ bdud rtsi.*
Their juice brings out luster, brightness, and color.
The Mothers have spoken of *(brgyas)* the enjoyment of their virtues.
The skillful one who possesses the non-dual means[73]
will pick them from places with pure soil, gather the pickings together
and dry them so they are without mold or rot.
They will have the luster, aroma and flavor of *bdud rtsi.*

CHAPTER NINE

THE STORY OF THE OFFERING OF *BDUD RTSI*

Here's the story of the offering of *bdud rtsi:*
Long ago, at the time when Gsañ-ba-'dus-pa[50]
was perfecting *g`yu brañ bdud rtsi*
from Bar-snañ G`yuñ -druñ-´od-mkhar,
The Goddess of the Trees, ´Od-´chañ-ma,
offered the *bdud rtsi* of all trees (to him).
The Goddess of the Forest, Tsan-dan-ma,
offered the *bdud rtsi* of all forests.
´Thiñ-luñ Lha-mo ´Od-´bar-ma[74]
offered the *bdud rtsi* of all water.
The Goddess of the Vessel, Bcud-ldan-ma,
offered the *bdud rtsi* of all *bcud.*
The Goddess of Medicine, Dri-ldan-ma,
offered the *bdud rtsi* of universal effectiveness *(spyi mthun las).*
The Goddess of Juice *(rtsi),* ´Od-´bar-ma,
offered the *bdud rtsi* made with the three kinds of camphor.[75]
The Great Gśen Tshañs-pa Gtsug-phud
offered the *bdud rtsi* of nāgakesara.[76]
He-le Khyab-pa-phya also
offered the *bdud rtsi* of red mulberry.[77]
The Goddess Nor-gyi-rgyun-ma

offered the *bdud rtsi* of the five-fold
precious ones.[78]
Sre'u-yi-po-ha-la
offered the *bdud rtsi* of the fruit of trees
(śiṅ thog) and honey.
The Goddess of Earth, Brtan-ma,
offered the *bdud rtsi* of beer made with the
juice *(bcud)* of pressed sesame seed.
Rgyal-bu Dges-la-dad-mchog
offered the *bdud rtsi* of various sorts of
juices *(bcud)* of pressed seed.
The Goddess of Juice *(rtsi),* Bcud-ldan-ma,
offered the *bdud rtsi* of the liquid from
rtsi mchog mar. [79]
Draṅ-sroṅ Gźon-nu-bzaṅ-po
offered the *bdud rtsi* of the eight roots.[80]
Tshaṅs-pa Lha'i-bu also
offered the *bdud rtsi* of the three sorts of
źo śa.[81]
The King of Nāgas, Ananta (Mtha'-yas),
offered the *bdud rtsi* of all sorts of Nāga
medicines.
Gźon-nu Dbaṅ-po-thobs also
offered the *bdud rtsi* of all juices *(rtsi).*
Tshaṅs-pa'i-bu-mo Stobs-ldan-ma
offered the *bdud rtsi* of medicines from
rock, etc.
By the blessings of offerings such as these
all the outer, inner and secret materials *(rdzas)*
are perfected as *g'yu-'braṅ bdud rtsi*
medicines,
emanating rays of light of the five wisdoms
possessing the five wished-for benefits.[82]
Immortal, thoroughly pure,
having achieved the highest as well as ordinary
*siddhi*s,
a great rain of *siddhi*s and blessings will fall
[from one with these medicines].
The giver *('bul bdag)* (of these medicines),
enlightened to an inconceivable degree,
will be an inexhaustible source for
going to all sentients with his power of
compassion *(thugs rje).* [83]

CHAPTER TEN

ON THE GATHERING OF THESE MATERIALS

These are the further materials which will perfect
bdud rtsi:
The King and Minister of Medicines;
The King and Minister of Aromas;
The King and Minister of Incense;
All material *(rdzas)* such as these should
be collected.[84]
Bird's perch and lion's throne,
***Hasadeva* and *a-ru-ra,* [31]**
Making five with **kṛtakarṇika;* [85]
cardamom, *śu dag,*
white aconite, *li ga dur,*
and pomegrante: these five; [86]
***jātiphala,* camphor,**
gypsum, sandal, and cloves: these five; [87]
cinnamon, cardamom, *ga bra,*
***li ga dur* [90] and *ge sar;* these five; [88]**
musk, sandal, *turuṣka,*
Indian and Tibetan incense: these five; [89]
Rock, marsh and cuckoo incense,
Rhododendron leaf, and
jujube leaf:[90] these five
should all be collected, leaving out none.
***Rasāyana,* the foremost medicine,**
crystal, mother of pearl, and black salt
all should be mixed with the eight roots. [91]
A 'bras,* grapes and bread-fruit *(panasa),
***dge rgyas* and aloe:**
these also should be mixed with the eight roots. [92]
Tree fruit *(śiṅ thog),* grapes, cardamom,
***dan da,* and aloe: these five [93]**
also should be mixed with the eight roots.
Nagakesara, [78] cinnamon,
***a 'bras,* grapes and *ru rta:* these five [94]**
as well should be mixed with the eight roots.
The five peppers, five seeds, five precious
things;
the five butters, five waters, five gums *(thaṅ*

chu);
the five senses and the five inner "playfulnesses"
(rol):[95]
these also should be mixed with the five sacred
substances *(dam rdzas).*[29]
Material *(rdzas)* of the
not-be-done-without thirteen
and the twenty-five *raktas*
should also be mixed with the five sacred sub-
stances.[96]
One who pursues his vows with diligence and
possesses the outer and inner sacred substances
and the eight roots with their shoots
(yan lag)[97]
will collect all these materials *(rdzas)* to-
gether in their entirety.
[Using the] sky-method,[98] with its countless
spiritual powers,
waves of an ocean of inexhaustible blessing
[sweep over one].
One will be possessed of the most excellent of
[wishing-] jewels
and will achieve whatever he wants.

CHAPTER ELEVEN

THE CHAPTER ON DISTINGUISHING MEDICINES BY THEIR FAMILIES[103] AND THEIR PERFECTION

The five-fold *bdud rtsi* of sacred materials
(dam rdzas)
are the seeds *(bījas)* for the five families
of Sugatas.
In order to turn sentients from vain specula-
tion *(rtog pa)*
about inner cause and effect, which is eternally
pure,
through the agency of the pure five great external
ones,[99]
(these *dam rdzas*) are explained to be
bases for the perfection of *bdud rtsi.*[100]

The sacred materials of the middle are the

rin chen:
Gold-colored, precious *dri chen;*
The *dri chen* of the holy lama;
The *dri chen* which frees from cause and effect;
The *dri chen* of the pig, which conquers
vain speculation;
The *dri chen* of the pigeon;
Aloe and *turuṣka;* [93]
Nutmeg, *śu dag* [90] and sandalwood incense;
A ru ra,[31] honey;
Gold and *gser chu rgya 'phabs;* [61]
Various sorts of flesh from wild animals:
Collect these medicines which preserve
dri chen.

The sacred materials in the east are the *byaṅ chub sems:*
The *byaṅ sems* of the holy lama;
The *byaṅ sems* of a first-time youth;[101]
The *byaṅ sems* which frees from cause and
effect;
Thal ka rdo rje, Cannabis sativa;
Shell, bone and black salt;
Crystal, pearl and alabaster;
Camphor, gypsum and relics of bone *(śa ri ram);* [69]
Ru rta, [98] *śu dag* [90] and *skyu ru ra;* [39]
Rdo rgyus, 'dam bu root; [102]
White sandalwood and sugar;
Saltpeter, *skyu ru ra;*
Medicine from rock *(rdo sman),* milk, etc.:
Collect these medicines which preserve *byaṅ sems*

The sacred materials in the north are the *dri chu:*
The *dri chu* which comes from the Mother;
The *dri chu* which frees from cause and effect;
White alabaster, water from pitch *(brag źun chu);*
Rusty water, glacier water and well water;
Ocean foam; *chu srin lder;* [103]
Mercury; lesser cardamom; cardamom;
Ba ru ra, doṅ kha,
Pha du ra and *śiṅ thog pa;* [104]
White *lce 'bigs, dug mo ñuṅs;* [105]

Ra mñe ba and *ñe śiṅ pa;* [44]

Nāgakesara[78] and grapes;
Tig ta, g`yu lo, ziṅ bu, etc.:[106]
Collect these medicines which preserve *dri chu.*

[The sacred substances] pertaining to the
padmarakta family in the west:
The *rakta* which comes from the Mother;
The *rakta* which frees from [cause and] effect;
Star bu[39] and grapes;
Jātiphala [91] and saffron;
Rakta and *mūla;* [107]
Red mulberry; [79]
Purple sandalwood and cloves;
Vermillion, pomegranate and saffron;
The filament of *gser gyi me tog;* [108]
Various sorts of blood, *rtsos khrag* and
'tshal bzaṅs; [109]
Bird's perch and lion's throne, [89] etc.
Collect these medicines which preserve *rakta.*

The most important of the *maṁ sa* sacred substances of the south:
The *śa chen* which frees from [cause and]
effect;
The flesh of (creatures that) fly, swim,
and crawl on the earth;
[The flesh of] the duck and the cat;
Tsi tra ka [110] and cardamom;
Saffron, vermilion *(?li tri)*
and *tsi tra;* [111]
Rock salt, dried ginger and *'jam 'bras;* [112]
Na le śam, black pepper; [113]
Sñiṅ żo śa, sugar; [114]
Na le śam and lotus tip *(padma rtse).*
Collect these medicines which preserve *maṁ sa.*

As to the medicine which is composed of the root,
the eight branches and the thousand powers
through the virtuous power of these five sacred
substances:
(With) a single drop *(of g`yu 'braṅ bdud rtsi)*
which has concentrated in it all the essences
(bcud) of the vast hundred-thousand roots

one is pure and immortal,
possessed of the five eternal wisdoms of the five bodies,
released to be a king of teachings *(luṅ)* about non-avoidance[115]
and achieves as a result of this the highest enlightenment.

COLOPHON

At this the retinue also, filled with merriment,
was joyful.[116] Praising the Great Mother
in their worship of her, they were settled
in their respective states *(gnas).*
Then that Great Mother also came to dissolve into
the sphere of the unimaginable vastness of her
womb.[117]

FOOTNOTES

1. Per Kvaerne, "Tibet. La mythologie," in *Dictionnaire des mythologies,* Paris, Flammarion, 1981; Ariane Macdonald, "La naissance du monde au Tibet," *passim,* in *Sources orientales* I, Paris, Editions du Seuil, 1959; STEIN/RECIT, *passim.*

2. KARMAY/GENERAL, p. 191-96, 204-207. See also material in Joseph F. Rock, *The Na-khi Naga cult and related ceremonies,* Rome, 1952.

3. The *Bdud rtsi bum pa'i rgyud,* the *Bdud rtsi bam po brgyad pa* (a Chos Bka'-'gyur text), and some *sman sgrub* texts in the *Rin chen gter mdzod chen mo* share concepts, sacred materials, and divine powers. Their relationship is being studied by me and will be reported on separately, so here very few references to Chos ritual or belief will be made. Those familiar with *sman sgrub* and *tshe sgrub* practices will see several obvious parallels in this text.

4. Etymologically, *g'yu 'braṅ bdud rtsi* is obscure. Assuming it to be an adjectival compound, let us begin with *bdud rtsi.* In KARMAY/GENERAL, p. 206, the author states that, "*bdud rtsi* etymologically seems to be derived from the notion of the poison which grew in the land of the demons. As an antidote to this, the goddess produced medicinal substances, thus the

demon's crop." Internalized to a tantric system and used within it, this view is supported several times in our materials; GSER LO: 394.4 speaks of *phyi'i dgra bgegs naṅ gi bdud rnams,* and GSER LO describes how these demons evolve in the same manner as the elements and their goddesses (who manifest naturally and are not to be avoided; they are for one's benefit). These inner *bdud* include the eight *tshogs,* which are, according to SNELLGROVE/NINE, p. 306, the 'eight perceptive groups': the eye, ear, nose, tongue, body, mind, 'defected [sic] mind' and 'universal consciousness' *(kun gźi).* Then, to make *sādhana* possible, Thaṅ-ma Me-sgron, etc., are the Eight Great Gśen powers, and realized as the eight sensory spheres as another set of goddesses (GSER LO 400.8-401: *nam mkha' chu daṅ rluṅ dag daṅ / me daṅ sa ste 'byuṅ lṅa yaṅ / ma spaṅs lhun grub raṅ don du / Gsal-byed-ma daṅ Rlan-byed-ma / Drod-'bebs-ma daṅ Mdaṅs-ldan-ma / Sa'i-lha-mo lṅa ru grub / de bźin rnam śes tshogs brgyad daṅ / 'khrul pa la swogs raṅ gi bdud / tshogs brgyad bdud brgyad raṅ don du / Thaṅ-ma Me-sgron la swogs te / Ye-gśen-chen-po brgyad du grub / de bźin rnam śes yul brgyad grub / ma spaṅs lhun grub raṅ don du / Rig-pa'i-lha-mo la swogs te / Ye-saṅs Lha-mo brgyad du grub . . .)*

'Braṅ is of ancient usage and means, *inter alia,* "to produce, give birth to" (STEIN/RECIT, p. 542). *G'yu* is said to be equivalent to Źaṅ-źuṅ *ti(ṅ),* "water; heaven; silver; blue; wife" (Siegbert Hummel, "Materialen zu einem Wörterbuch der Žaṅ-žuṅ-Sprache I", *Monumenta Serica* XXXI/1974-75, p. 498 & 501). Thus, one could think of this phrase connoting "a *bdud rtsi* producing water" or "a *bdud rtsi* produced in (the sky or) heaven". One accords with the popular motif of goddesses raining down medicinal substances (KARMAY/GENERAL, p. 205; also the stories here; see also GSER LO: 396.8-397.2: *ye nas ma skyes Bon gyi dbyiṅs / bla med 'bras bu saṅs rgyas swa [i.e. so] / de bźin phyi naṅ snod bcud kun / bdud rtsi'i rgyu ru ma gyur med / mkha' la phyo daṅ sa la gnas / 'og na rgyu źiṅ gnas pa kun / g'yu braṅ bdud rtsi'i raṅ bźin yin);* the other helps explain why this *sādhana* system is called *nam mkha'i tshul;* cf. fn. 98. (This interpretation ignores the fact that *g'yu 'braṅ* appears to be a Tibetan term, not Źaṅ-źuṅ; it is, however, found in both the opening Źaṅ-źuṅ and Tibetan titles of some texts, which is unusual.) Functionally, *g'yu 'braṅ bdud rtsi* is "concentrated (i.e., consecrated) chang" (SNELLGROVE/NINE, p. 309). It is also called *bru bcud g'yu 'braṅ yu ti'i chaṅ* ('CHI MED: 427.2), and is the liquid medium into which the other sacred ingredients are added (the total sometimes called *g'yu 'braṅ sman,* as 'CHI MED: 428.1)

5. The only study of Bon Mother Tantra is Dan Martin's *Human Body Good Thought (Mi lus bsam legs) and the revelation of the secret Bonpo Mother Tantras,* an (as yet) unpublished M.A. thesis, Indiana University, 1986. As noted there (p. 138), Thugs-rje Byams-ma is the 'Great Mother' because she is the origin of all enlightened beings, roughly equivalent to the Chos deity Prajñāpāramitā (who also occasionally carries the epithet Yum-chen-mo); see also fn. 11 below on her forms. Of course, our text is a Mother Tantra because *she* reveals its contents, and this to an audience of goddesses. However, as different interpretations within the Chos community have shown (cf. the synopsis by Mkhas-grub Rje in his *Introduction to Buddhist Tantric systems,* Delhi, 1978, p. 252 ff), the division 'Mother' and 'Father' Tantra pays attention also to meditative forms, stages of *sādhana,* etc. The Bon division I follow here is based on the *A khrid thun mtshams bco lṅa daṅ cha lag bcas* as studied by Per Kvaerne ("Bonpo studies: The A khrid system of meditation, II", *Kailash* I/1973, p. 287), wherein 'Mother Tantra' would focus on the phenomenal aspects of meditation, and 'Father' on ritual actions *(mdzad spyod).* No doubt, criteria for other divisions will appear.

6. See, e.g., YESHI DONDEN/HEALTH, pp. 211-218.

7. Five criteria define a Tantric revelation, which (especially in Rdzogs chen) is really the primordially pure and enlightened mind (here, Gśen-god White-light) revealing itself for the benefit of the unenlightened: The place of revelation ('Og-min); the revealer (Thugs-rje Byams-ma); the one revealed to (the Goddess of Knowledge, Very Bright); the subject matter (nature and composition of *g'yu 'braṅ bdud rtsi*); the occasion (the eternal present of the state of the enlightened mind *(dus gcig na).* (On this tableau see the excellent discusion by Herbert Guenther, "Tantra and revelation", in *Tibetan Buddhism in Western perspective,* Emeryville, California, 1977, p. 206f in particular.)

8. *Yi dam rtsa ba'i lha:* Gśen-god White-light is the enlightening force in Bon and thus the only "teacher". Since all *yi dam* emanate from him, *rtsa ba* here may mean *basic* or *central* in all three persons: 'my/your/his or her deity central to practice'.

9. *Yum gyi mkha' dbyiṅs* is the totality of Bon realms, *bon sku* (what I call here 'Bon presence'), what is *chos sku* in Chos (Guenther, op cit., p. 221; q.v. here also for Akaniṣṭha ('Og-min) as the "place" of *dharmakāya* in Rdzogs-chen). On the physical ritual level, *Yum gyi mkha' dbyiṅs* is the name of the vessel in which *ril bu* (medicinal pills) are mixed (William Stablein, "A medical-cultural system among the Tibetan and Newar

Buddhists," *Kailash* I/1973, p. 199). Likewise, the *pho brań* (palace) represents the totality of offerings to the goddesses ('CHI MED: 424.6-5.1) as their places of residence. 'Og-min gi gnas is added as a superscript note to *Yum-gyi-mkha'-dbyińs*.

10. Many of these goddesses are enumerated in GSER LO, 'CHI MED and LDE MIG.

11. Literature on Byams-ma is extensive; volume three of *Bka' 'gyur rgyud sde'i skor. Collected Tantras of Bon* (Dolanji, 1972), for example, is dedicated to *sādhana* materials on her. We read there (p. 474) about her basic mandala: in the center is (Śes-rab) Kun-gsal Byams-ma-chen-mo, "the Mother who creates enlightened ones of the three times and who is from the vortex *(dkyil 'khor)* of the highest rgyal ba," i.e., Gśen-rab. In the east, from Mńon-rtogs-źiń, is Yum-chen Thabs-chen Bder-sgrol-ma; in the north, from Rnam-dag-źiń-khams, is Yum-chen Nam-mkha'i-mdzod-'dzin-ma; in the west, from Bkod-pa'i-źiń-khams, is Yum-chen Thugs-rje Byams-ma; in the south, from Dge-rgyas-źiń-khams, is Yum-chen Sna-tshogs-kun-grags-ma. There are also Byams-mas at the intermediate directions. They are known collectively as the "The Eight Great Enlightened-ones Producers" *(Sańs-rgyas bskyed byed Byams-ma-chen-mo brgyad)* of the secret level of the mandala. Thugs-rje's color is red, which is significant in view of the importance of menstrual, etc. blood in the myths here and in the materials for *g'yu 'brań* dedicated to the western direction (see Ch. 11 below).

12. She seems for all practical purposes equivalent to Kun-tu-bzań-mo in the Chos Rdzogs-chen tradition, the "mother" (*ma* here, not *yum*) of all phenomenal existence. There being no true 'external' or 'internal', she is the reality of Void behind all phenomena. From her arises also the Bon Kun-tu-bzań-po, from whom emanates the five tathāgatas.

13. Also known as Gsal-byed or Mdańs-ldan-ma, the goddess of the element space *(nam mkha')*, on which see the next note.

14. According to the *Źi rgyud,* five rays proceed from the spirit *(thugs)* of Gśen-god White-light; the uncreated basis of the five elements is from these *('od las 'byuń lńa'i gźi ma chags)*. In his commentary, Tshul-khrims-rgyal-mtshan explains that, when the vortices *(dkyil 'khor)* of these elements developed, a god and a goddess evolved from each. They are, in order of their coming into being:

> Kun-snań-khyab-pa and Nam-mkha'i-lha-mo Gsal-byed Gdos-bral; Dge-lha Gar-phyug and Rluń-gi-lha-mo Kun-skyoń-sgrol-ma; Bye-brag-dńos-med and Me'i-lha-mo Kun-smin-gsal-ma; Dga'-ba-don-grub

> and Chu´i-lha-mo Kun-gso-sdud-ma; Gsal-ba-raṅ-´byuṅ and Sa-yi-lha-mo Kun-bskyed-brtan-ma.

The five male deities are the lords of the five families whose materials are itemized in Ch. 11, below, and who are briefly schematized in fn. 24. The union of each of these is the constant and eternal emanation and reabsorption *(´phro ´du)* of spatial expansiveness *(dbyiṅs)* and eternal wisdom *(ye śes)*. Unobstructed spiritual powers *(yon tan)* relating to body, speech and mind result from this:

> Nam-mkha´i-lha-mo has power over light (and bringing concepts to consciousness *[gsal ba]* and creating spatial separateness *(go ´byed);*
> Rluṅ-gi-lha-mo over raising up and mobility (*´degs* and *g´yo ba*) (*g´yo ba* as movement is a rupture of the stasis of the primordial mind, causing mental activity [see translation in fn. 28] to arise);
> Me´i-lha-mo over brightness, warming and maturation *(gsal ba, drod ´bebs, smin pa);*
> Chu´i-lha-mo over healing all things, making moist, and washing and cleansing *(kun gso, rlan bskyed, ´khru sbyaṅ);*
> Sa´i-lha-mo over supporting, creating and nourishing everywhere *(kun rten, kun bskyed, kun ´tsho).*

How these values for each deity function in *tshe sgrub* rituals and Bon cosmology in general is worth a separate study; I am here presenting some raw data for consideration.
The quote from the *Źi rgyud* and Tshul-khrim's commentary are found on p. 258-9 of G`yuṅ-druṅ-bstan-´dzin, *Rgya rigs Gnam Bon Rji´u-gar gyi gduṅ rabs* (Dolanji, Tshultrim Tashi, 1985).

15. Mandalas exist on the "outer", "inner", and "secret" levels. The first is the physical mandala; the "inner" the transformation of the body into a Buddha-field by viewing the body as the universe; the "secret" mandala centers on the development of the enlightenment *(bodhi)* mind. As mandalas are constructed for the purpose of accumulating merit, and one does this by offering, it follows that the outer mandala requires outer (external) offerings, the inner the offering of the macrocosmic body, and the secret the offering of the mind. The goddesses of Mind, etc., here thus stand for both our own senses and those of the other participants. So, the smells, tastes, etc. of the offerings must please us, the lama, and the invited goddesses. The actual transubstantiation of the offerings into *bdud rtsi sman ra sa ya*

na, with the accompanying presence of the goddesses of the offerings, takes place at that time ('CHI MED: 458-460).
As the name of the Goddess of the Mind, Rab-tu-gsal-ba (Very Bright), indicates, her mind is spiritually purified enough to receive and understand Thugs-rje Byams-ma's revelation, although, ultimately, we must realize that her mind is only a vehicle for Yum-chen-mo's revelation.

16. These goddesses are divinations of the materials and implements used in the ritual. For directions on their use, see GSAṄ SṄAGS: 61ff. Most are pictured in SNELLGROVE/NINE, pp. 277-82.

17. Dri-ldan-ma appears on the level of the five secret sacred substances *(gsaṅ ba'i dam rdzas lṅa)*(GSER LO: 387).
The Dri-'bebs-ma and Char-'bebs-ma groups perhaps represent ḍākinīs who carry the moisture and aroma of the offerings from the goddesses in their spheres (*dbyiṅs;* cf. GSER LO: 438-39) to the *sādhaka.* Bdud-rtsi-skyoṅ-ma is as yet an unknown figure to me.

18. Nearly all terms in Tantra are polyvalent; these are especially so. *Tshogs* here may refer to the collectivity of the offerings, the deities, the human participants, or all together. It probably also includes the *tshogs brgyad* (cf. fn. 4). *Rgyu* is similarly manifold: A sort of underlying universal basis or cause (again, cf. fn. 4), an individualized physical state (as in *rgyu bźi phuṅ po,* a Bon term for bodily qualities; cf. SNELLGROVE/NINE, p. 294), and a group of material things (e.g. offerings). For example: *śin tu ṅo mtshar sman gyi rgyu / tsan daṅ spos daṅ dri źim śiṅ / me tog lo ma 'bras bu daṅ . . .* (*rgyu* as material ingredient: GSER LO: 386.5); *ye śes lṅa rdzogs grub pa'i rdzas / rgyu lṅa sem [i.e. sems can] kun sgrol phyir / dug na sel ba'i bdud rtsi te /* (*rgyu* as five *phuṅ po;* cf. GSER LO: 391.3).

19. *nus mthu byin rlabs:* a blessing *(byin rlabs)* which transmits knowledge directly into the mind of the receiver (cf. fn. 15). I assume this is analgous to the Rñiṅ-ma-pa view of *dgoṅs rgyud* wherein disciples who are not identical with the Teacher (Yum-chen-mo) become "inseparable in mind". On this, see Tulku Thondup, *The Tantric tradition of the Nyingmapa* (Marion, MA, Buddhayana, 1984), p. 5.

20. However, in the 'Mother Tantra' view, it is only through Byams-ma's position as manifestor that the purification of a sentient's psycho-physical constituents is possible:
Dbyiṅs-kyi-yum-chen Śes-rab Byams-ma'i thugs kha na / ye śes bdud rtsi'i chu bo dkar la dwaṅs pa rgyun chad med par babs pas / phud źal rgya mtsho daṅ mñam pa dkar ltem gyis kheṅs par bsam la / Bswo oṁ ba bā de na ra sa ya na g'yu 'braṅ bdud rtsi Om hūm bswo tha (p. 355 of the *Byams-ma sṅags lugs la ñe bar*

mkho ba'i śog chuṅ, a text in vol. 1 of the *Kun-gsal Byams-ma-chen-mo sgrub thabs* compiled by Ñi-ma-bstan-'dzin-dbaṅ-rgyal (Delhi, s.n., 1966): "Because a fluid *(dwaṅs/rasa)* has been unendingly descending in a white river of the *bdud rtsi* of eternal wisdom from the spiritual heart of Śes-rab Byams-ma, the Great Mother of the Realms [in which the *Sugatas* reside], you should consider it to have filled to overflowing the offering cups [in the mandala; *phud źal* = *źal bu*. After the materials have been blessed by the descent of the goddesses, they are poured into *źal bu* as offerings to the guru, etc.] equal in volume to an ocean [while reciting the mantra].

21. E.g., in L. Austine Waddell, *Tibetan Buddhism* (New York, Dover, 1972), pp. 444-48; Stablein (cf. fn. 10); and, closest to the present ritual complex, a brief schema in René de Nebesky-Wojkowitz, *Oracles and demons of Tibet* (Graz, Akademische Druck-u. Verlagsanstalt, 1975), pp. 425-27.

22. The "medicine tree" motif is incredibly widespread, utilized in Tantric and non-Tantric, medicinal and normative Buddhist literatures. We will no doubt find it just as widespread in Bon literatures and lore. Bon and Chos consider their teachings antidotes to "poisons" (past deeds, ignorance, etc.). This "medicine tree" is also used for plotting medicines, doctors, etiologies, etc. A few examples: YESHI DONDEN/HEALTH, "trees of medicine" in index; Stablein, op cit. in fn. 9, pp. 194 and 198; Tulku Thondup, *Hidden Teachings of Tibet* (London, Wisdom Publications, 1986), p. 18: "Vajrayana followers are like those who, instead of wasting their energy and potential avoiding or destroying the poisonous tree [of emotional defilements—mlw], skillfully transform it into a medicine tree and then use it."

23. On these see Alex Wayman, "Studies in Yama and Māra", *Indo-Iranian Journal* III/1959, pp. 44–73 and pp. 112–31. These Māras must be defeated to achieve power over life.

24. These are: *Stoṅ ñid, me loṅ, mñam nid, sor rtogs* and *bya grub ye śes*.
Each fits one of the following families whose lords are mentioned in fn. 14 in a scheme like this:

element	**direction**	**lord *(dbu)***	**goddess**
1. space	E	Kun-snaṅ-khyab-pa	Gsal-byed Gdos-bral
2. earth	S	Gsal-ba-raṅ-'byuṅ	Kun-bskyed-brtan-ma
3. air	C	Dge-lha Gar-phyug	Kun-skyoṅ-sgrol-ma
4. fire	W	Bye-brag-dṅos-med	Kun-smin-gsal-ba
5. water	N	Dga'-ba-don-grub	Kun-gso-sdud-ma

dam rdzas	poison	wisdom
1. bodhicitta	wrath	Voidness
2. flesh, *maṁ sa*	torpor	Mirror
3. ordure, *dri chen*	pride	Sameness
4. *pad ma rak ta*	lust	Discriminating
5. urine, *dri chu*	envy	What needs to be done

25. This reading is based on infra, 442.5.

26. *sos ka ser ka;* the translation here assumes that *ser ka* has something to do with being moist.

27. The term here, *lo 'dab,* refers specifically to leaves which fall seasonally from trees, shrubs, etc.

28. On the various categories of *dam rdzas:*

1) The *rgyu 'bras bsgral ba'i dam rdzas* is the ultimate. It is the five eternal wisdoms mixed in the 'single drop' *(thig le gcig)* praised at the end of Chapter 11. This drop represents the genuine, balanced state of Bon presence *(Bon sku): raṅ byuṅ Bon sku bde chen 'di / ma bcos byed pa med pa'i phyir / ṅo bo gźan du phyin rgyu med / rgyu daṅ 'bras bu cir snaṅ ba / ma bkag Bon ñid rgyan du śar / raṅ byuṅ raṅ śar Bon ñid don / ma nor ma bcos pa / Bon sku gñis med rtog las 'das / mi g'yo bde chen lhun la rdzogs / śin tu mi rig rtiṅ mi phoṅ / bdud rtsi de ñid thig le'i mchog* (GSER LO: 370.3-371.1), "This great joy, the self-originated Bon presence, has no basis (rgyu) for its essential nature (ṅo bo) to pass to another (state), since, being natural (ma bcos), it is not creating. Cause and effect *(rgyu 'bras),* however they appear, arise only as ornaments on flowing Bon-ness. The significance of this self-originated and self-appearing Bon-ness is that it is genuine and natural. Bon presence, not a duality, surpasses vain speculation and its great joy, unmoving, is perfect as is. It is far beyond understanding, and its depth (read *gtiṅ*) is not to be targeted (by the mind). That *bdud rtsi* is the highest drop (i.e., teaching).

So, once the impulses which obscure our mind come to rest, it will attain a state of natural quietude *(mi g'yo ba).* This allows the defilements which it has accumulated to be cleared away; rituals such as *bdud rtsi sman* are an aid to that. Intellectual discursiveness, which I call here "vain speculation", is to be avoided because it is due to the subliminal influences *(bag chags)* embedded in consciousness which is proceeding through samsara (GSER LO: 400.5). The excellent, enlightening drop *(thig le)* of the teachings represents the totality of Bon presence *(Bon sku)* (SNELLGROVE/NINE, p. 228f.) which will cleanse all this.

2) The *bla ma dam pa'i dam rdzas* are described in Chapter 11, below. Since one's lama is identical in function to Gśen-god White-light, the transmission of the eternal *bodhicitta* proceeds through him. Each of his *dam rdzas* corresponds to a family of Sugatas.
3) The *Yab yum gñis kyi dam rdzas* probably refers specifically to the secret-level *dam rdzas* in guruyoga rituals such as outlined in LDE-MIG and described at length in GSER LO.
4) The *dam rdzas lṅa* are the seeds of the five families of Sugatas: *dam rdzas rnam pa lṅa / bder gśegs dbu lṅa'i sa bon de / thams cad lhun grub rigs lṅa dam tshigs lṅa'i dṅos* (GSER LO: 391.3). These are both the offerings and accompanying bījas.

29. Brgya-byin-bu is Skt. Indrapūtra. Although many names in these stories are Indian, they are usually left in Tibetan. This story is the first of several using a *cliché* of Indian mythology: The rapacious behavior of a god, etc., is responsible for the loss or spilling of *amṛta*, the elixir of immortality, originally the property of the gods. This motif is widespread in Hindu and Buddhist materials. Cf. G'YU-THOG, p. 965 and 'JAM-DPAL, p. 82, for similar stories of their scattering.

30. The number of *a ru ras* varies, and in this story so do their names. G'YU-THOG, p. 694f, lists five, seven or eight varieties. Read *skem po* for *skyes bu* and *gso/'tsho byed* for *bso byed* and we are left only with *nag po*. 'JAM-DPAL, p. 83, notes a sort called *a ru nag chuṅ*, also called *'bigs byed* or *kun dga'*; its fruit is illustrated there; this is probably *nag po*. According to Dr. Pema Dorje (TIBETAN MEDICINE II/1981, p. 20f.), all eight are varieties of Terminalia Chebulla Retz. *N.B. I do not consider this an article on Indo-Tibetan material medica. I will give the vernacular name only when certain of the equivalence. Likewise, for the most part I will not give several alternative identifications unless it seems relevant. Identification of most Tibetan materia medica is problematic.*

31. I.e., will cause *raṅ byuṅ ye śes* to shine, through its own purity, in the mind; cf. Per Kvaerne's "'The Great Perfection' in the Tradition of the Bonpos," in *Early Ch'an in China and Tibet* (Berkeley, CA, University of California Press, 1983), p. 376.

32. *Yid* and *yid tsam* occur in the text for *yud* and *yud (tsam),* which as an adverb means "briefly; for an instant"; as an adjective, it should mean "to a small extent; barely; slightly".

33. *sbraṅ rtsir bzaṅ.*

34. *'Dre* are a sort of evil spirit. G'YU-THOG, p. 695, notes that *'jigs med* is commended for its ability to control the *smyo 'dre.*

35. *Gdon* are another set of malicious spirits. In both G`YU-THOG and 'JAM-DPAL *'jigs med* is praised for its power over *gdon;* why it is able to "dry them up" is not yet known to me.

36. I assume this is the *bdud rtsi* which is one form of *a ru ra.*

37. *Thabs-mkhas-rgyal-po* is most probably meant as an epithet, rather than the name of the individual; the blessing Yum-chen-mo gave Yid-kyi-lha-mo was that there would be those who know how *(thabs mkhas)* to create these medicines.

38. *Skyu-ru-ra* is identified by Dr. Yeshi Donden (TIBETAN MEDICINE I/1980, p. 50) with *amla,* Emblica officinalis.
Star bu is usually equated with *amlavetasa,* Hippophae rhemnoides or buckthorn, a shrub growing especially in southwestern Tibet.

39. To fit the meter, one *daṅ po* should be deleted from the Tibetan.

40. *zags pa'i khu ba sa la thigs. Zags* is the perfect of *'dzag,* to drip, leak out; in almost all contexts here it refers to menstrual flow (cf. *khrag 'dzag pa* in the dictionaries). Dan Martin, in his thesis (*op. cit.* fn. 5), p. 132, notes the explicit reproductive symbolism in Yum-chen-mo materials. The dominance of the color red here, menses, and blood in general accord not only with Thugs-rje Byams-ma's color in the west (cf. fn. 11 and 24) but also with Tantric and Tibetan medical theory. Note that the male deities mentioned (e.g., Lha'i-bu in Chapter 7) are ejaculating their *sa bon,* sperm, part of the white *bodhicitta;* cf. G`YU-THOG, p. 374.

41. *Glo gcoṅ* are lung diseases in general (G`YU-THOG, p. 95). The terms "wind", "bile" and "phlegm" are used for groups of constituents in the body, necessary to life yet easily upset (which results in illness). Since they come with us into this life powered by desire, hatred and obscuration, they are prone to give us trouble and thus are called *ñes pa* or 'faults'. Since their roots lie in ignorance stemming from embroilment in samsara, the eternal wisdom *(ye śes)* bestowed through these rituals will serve to sever these roots; cf. YESHI DONDEN/HEALTH, Ch. 4 & 6.

42. 'Discriminating wisdom' belongs to the Padmarakta family; cf. fn. 25 and SNELLGROVE/NINE, p. 179.

43. *Ñe śiṅ pa,* Skt. *upavṛksa,* has not been consistently identified. *Ra mñe* is Polygonatum cirrhifolium (YESHI DONDEN/HEALTH, p. 237).

44. *Mahāviṣṇu Rāhula (Khyab-'jug-chen-po Sgra-gcan-'dzin) is from ancient times connected with the creation of medicines connected with his decapitation; see, e.g., the creation of garlic in note 6, p. 11 and the text there in A.F.R. Hoernle's edition of the

Bower Manuscript (Calcutta, Superintendent of Govt. Printing, 1893), and a story by Nāgārjuna on the creation of *a ru ra* in the same manner in ´JAM-DPAL, p. 82.
For Khyab-´jug-chen-po Rāhula as a servant of Sman-bla, see Nebesky-Wojkowitz (*op. cit.;* see fn. 21), p. 79.

45. The use of *źal skyems,* the honorific, emphasizes the ritual use. A *thun* is a dose; *thun du bcad* would be measuring or apportioning the dose.

46. *Lha dań lha´i bu mo;* the latter could also render *devakanyā,* particularly fetching supernatural beings. These and the Lha´i-bu below are metaphors for the transformation of physical (sexual) craving into spiritually beneficial power; cf. fn. 64.

47. Kha-´bar (-ma) is Skt. Jvālamūkhī, goddess of cholera, among other things. A group of four is unknown to me, although the different titles suggest they are four manifestations of the same being (adapted to tantric mandala?). On Rākṣasī (Srin-mo) Kha-la-me-´bar, see Nebesky-Wojkowitz (*op. cit.;* see fn. 21), pp. 287 and 469.

48. A famous Bon sage. For a few details of his life, see Samten Karmay's translation of Bkra-śis-rgyal-mtshan's *Legs bśad mdzod* (*A treasury of good sayings,* London, Oxford U. Press, 1972), index.

49.An ancient meditation cave, mentioned in the *Gzi-brjid* (SNELLGROVE/NINE, p. 194).

50. *Udumbara* is the Ficus glomearata.

51. I could find no information about this plant.

52. No information was available on this plant, either. As with *me tog gser gyi mdun źu can,* 'the flower with a melted face of gold', *rma lo khril khril* is probably an epithet ('the creeper with leaves good for wounds').

53. *Bse ba smug po* is probably a deep, purple-red wild rose, if we read *se ba.* See the illustration on P. 107 of JAM-DPAL.

54. *dńos grub.* Several *siddhis* have to do with lengthening life and the ability to transmute base matter into gold. Both ideas are conveyed by the names for this, *(rasa) rasāyanasiddhi,* showing their interelationship.

55. *Lug mig* is well-known in Tibetan medicine but is not yet identified. It is described as an "alpine flower"; there is also *lug mig nag po,* which may be the flower meant here, identified as Aster alpinus, Alpine aster (TIBETAN MEDICINE IV/1981, p. 64). Described in G`YU-THOG (p. 424) and ´JAM-DPAL 9p. 174), it is clear that one name for it, *rgyal ba´i spyan (can),* reflects an appearance which would give rise to such stories. Several are

recounted in these sources, but Tshaṅs-pa/Brahmā is not mentioned.

56. There is a pun here on *lug,* sheep, and *lug,* to fall down. No doubt the name originally described the plant as like a sheep's eye *(mig).*

57. This is honorific for *g`ya' chu,* water flowing from a mountain with rust deposits (RGYA BOD TSHIG MDZOD CHEN MO, p. 2616).

58. *Bse brag* is as yet unidentified; probably it is a sort of *brag źun.*

59. *Gser chu* is water with gold flakes suspended in it, or water from a river with gold deposits. *Gser chu rgya 'phabs* (read *phibs*) is molten gold used in gilding.

60. *Khro chu* is either liquid bronze or iron; here it is obviously iron. This does not usually designate a naturally-occuring substance.

61. *Brag źun* and *coṅ ze* have more metaphysical significance than most natural materials in the Tibetan world. The former is called "red *bodhicitta* ", for example, and the latter "white *bodhicitta* . Myths about them in 'JAM-DPAL, pp. 46 and 74, relate them to material here: Alabaster is the condensed essence of existence, the light of darkness(!) *(mtshan mo'i 'od / srid bcud bsdus pa / byaṅ sems dkar po),* while pitch is the placental blood of the goddess U-ma *(byaṅ sems dmar po / U-ma'i mṅal khrag).* See also fn. 64 here. In Tibetan medicine, there are five varieties of each: Alabasters are divided by familial terms (*pho,* etc.), pitches by metals (gold, silver, copper, iron, lead—not the scheme here, which uses colors of the families of Bon Sugatas). For descriptions of them, cf. Yeshi Donden's translation of the *Bdud rtsi sñiṅ po yan lag brgyad pa* (TIBETAN MEDICINE VI/1983, p. 7).

62. See the schema in fn. 24.

63. Spelled *coṅ ze* or *coṅ źi;* its white color accords with the male emission from which it came.

64. Skt. Devaputra, but closer to home is Lha'i-bu'i-bdud (Nebesky-Wojkowitz, *op. cit.* in fn. 21, p. 523), Devaputramāra of the set of four Māras (*op. cit.;* see fn. 23). In a related story, Lha'i-bu Yid-bźin-nor-bu made love to U-ma; some of their combined red and white *bodhicitta* fell onto a neuter rock, and became both alabaster and pitch ('JAM-DPAL, p. 46). For another set of stories, see under *Lha'i-bu khams* in G`YU-THOG; this is another name for *coṅ ze.* Das also, under *byaṅ sems dkar,* has *coṅ ze* as a young *devaputra* possessing bodhicitta *(byaṅ sems ldan pa'i lha bu gźon nu),* which he takes to be soapstone.

(Whatever the case, it is clear that we are dealing with ten different minerals here, not varieties of two.)

65. G'YU-THOG, p. 144, mentions that the male *coṅ ze,* called *dkar po gaṅs thigs,* is good to use for *bcud len* preparations.

66. In addition to denoting a level of accomplishment in the Rñin-ma tradition (Tshe-dbaṅ Rig-'dzin being the third) (BOD RGYA TSHIG MDZOD CHEN MO, p. 2685), it has long been applied to the highest level of achievement in siddhi, as in the case of the immediate disciples of Padmasambhava.

67. *Śa ri ram,* Skt *śariram,* refers usually to the bones, etc., of deceased holy ones; it is also a secret name *(gab miṅ)* for *yuṅs dkar* (white mustard) and *thal ka rdo rje* (cf. Chapter 8) (G'YU-THOG, p. 613).

68. He is one of the eight supernatural Źu Gśen, according to Samten Karmay in Per Kvaerne's "The canon of the Tibetan Bonpos", *Indo-Iranian Journal* XVI/1974, p. 54. The others are Yid-kyi-khye'u-chuṅ, Gto-bo 'Bum-saṅs, Gsal-ba-'od-ldan, Med-khams Stoṅ-pa-rje, Tshaṅs-pa Gtsug-phud, Gtsug Gśen Rgyal-ba and Klu-mo Ma-ma-te.

69. According to 'JAM-DPAL, p. 145, *rgya gres* is the male form of *gres ma,* also known as *dres ma,* a flowering grass. Although a white variety is not mentioned, this identification is likely.

70. Spelled either *tha skar rdo rje* or *thal ka rdo rje.* Identified (TIBETAN MEDICINE VII/1984, p. 24) as Cassia lora Linn, "foetid cassia".

71. I have no information on *rag ta* or *rak ta mu la;* Skt. *raktamūla. *Ram bu* is another name for *na ram* ('JAM-DPAL, p. 196). According to G'YU-THOG, p. 216, it's another name for *tha ram* or *tha rgod,* Plantago maior or Plantain.

72. Rma-luṅ Thaṅ-bzaṅ is not found in the sources consulted.

73. *Gñis med thabs* is the power of one who has united his own presence *(sku)* with the eternal wisdoms, and thus has achieved release and can bring others to the end of suffering: *sku daṅ ye śes gñis med Bon gyi sku / . . . ñon rmoṅs 'khor ba'i bciṅs pa'i nad / gñis med bdud rtsi sman gyis saṅs* (GSER LO: 374.6-7). Cf. fn. 22, Tulku Thondups' quote, and fn. 28.

74. She, like Dri-ldan-ma, functions on the level of the secret sacred substances (cf. fn. 17).

75. "Three sorts of camphor" is another collective term for different aromatics (G'YU-THOG, p. 72f).

76. Tshaṅs-pa Gtsug-phud is another of the eight źu Gśen (cf. fn. 68). *Nāgakesara* is probably Mesua ferrea Linn., a tree with white blossoms that grows in the eastern Himalaya *(Pharmacographia indica,* by William Dymock; London, Kegan Paul, 1890, v. 1, p. 170ff).

77. I have found no data on He-le Khyab-pa-phya, or on these others who also offer *bdud rtsi:* Sre'u-yi-po-ha-la, Rgyal-bu Dges-la-dad-mchog, Draṅ-sroṅ Gźon-nu-bzaṅ-po, and Gźon-nu Dbaṅ-po-stobs. One may read *srin śiṅ sna dmar* or *sri'u śiṅ sna dmar*. Both *sri'u nag* and *srin nag* are mulberry; literally, "mulberry, red sort".

78. Nor-gyi-rgyun-ma/Vasundhara is a dispenser of wealth. The *rin chen lṅa* are discussed in G'YU-THOG, p. 572f.

79. *Rtsi mchog mar* may be *rtsi bcud sman mar* in G'YU-THOG, p. 478; it is a compound of four roots with five *bcud*.

80. *Rtsa ba brgyad* are the same as, or analgous to, the eight basic substances listed by Stablein (*op. cit.*; see fn. 9), p. 198n.

81. This is a well-known triumvirate (GYU-THOG, p. 522f).

82. *'Dod pa'i yon tan lṅa* are perhaps the states accompanying the five eternal wisdoms: great loving kindness, great eternal wisdom, great peace, great giving and great expansiveness (cf. SNELLGROVE/NINE, p. 172ff).

83. The spirit of compassion *(thugs rje)* which moved Gśen-god White-light to begin and sustain existence becomes a mode of being for the *siddha* as well, as it was also to his lama, who passed it to him.

84. Assigning gender *(pho, mo, ma ñiṅ)*, relation *(bu, bu mo)* and rank *(rgyal po, btsun mo, blon po, dmaṅs, etc.)* to simples and compounds is common in Tibetan medicinal and Tantric nomenclature. Assignment of rank may refer to a medicine being best, second, etc. at curing one or more illnesses. It may indicate the first, second, third, etc. most preferable (available) ingredient. Sometimes rank depends on quantitative dominance in a compound. Judging by materials in the *Rin chen gter mdzod chen mo,* these groups may also be specifically defined for certain ritual cycles. In view of these points, it seems best to gather more data from Bon sources before attempting to identify these materials. Standard Tibetan medical works, however, do describe several materials in terms used in this passage.

85. *Bya khri* is probably the *bya kri* in G'YU-THOG, p. 369 and 72, a corruption of Skt. vyāghrī. According to 'JAM-DPAL, p. 116, it is the same as *kaṇḍa ka ri*. I have no information on *seṅ khri* (Skt. **siṁhāsana*), *hasadeva* or *kri ta kar ni ka*.

86. Śu dag is identified as Acorus calamus, sweet flag (TIBETAN MEDICINE VII/1984, p. 22). Li ga dur is "the ga dur from Li"(G'YU-THOG, p. 597). Read *se 'bru* for *bse 'bru*.

87. *Jātiphala* should be nutmeg, Tibetan *skye ldan*, the latter a term little, if ever, used. The usual term is simply *dza ti* (G'YU-THOG, p. 509). *Cu gaṅ*, here gypsum, may also be bamboo manna

from the female plant. Occasionally it is also considered to be chalk.

88. *Sug smel,* Skt. *sūkṣmaila,* Elettaria cardamomum, is now rendered "lesser cardamom" (MATERIA MEDICA I/1980, p. 50). *Kakkola* is the larger-leafed cardamom. *Ge sar* is either (1) the anthers of flowers in general, or (2) one of the *"ge sar* three"(G`YU-THOG, p. 79f).

89. *Turuṣka* is either an incense from India, of indeterminate composition, or a substance also known as *spos dkar* ('JAM-DPAL, p. 126). *Rgya spos* is either of two plants described in 'JAM-DPAL, p. 166 and 192; Das's identification "a Chinese incense stick" is most likely not applicable here. *Bod spos* might mean anything here, and *Bod* may have been a mistaken writing for the homophone *spos* anyway.

90. *Brag spos, spaṅ spos* and *khu byug spos:* the first is also known as *blon po re ral, ra sa ya na and gzag mjug* ('JAM-DPAL, p. 142); the second is described in 'JAM-DPAL, p. 166; the third may be incense made of *khu byug* grass ('JAM-DPAL, p. 197 and G'YU-THOG, p. 482). These three, along with *rgya spos* and *gro spos,* make up the "five incenses" called for in Byams-ma rituals (p. 8 of *Kun-gsal Byams-ma-chen-mo sgrub thabs, op. cit. ;* fn. 20).

91. Not suprisingly, several substances carry this alternative name; see, e.g., G`YU-THOG, p. 558 and the fn. above.

92. *A 'bras* is both a tree and its fruit (G`YU-THOG, p. 690), said to be *amraphalam,* the tamarind tree. *Dge rgyas* is probably to be corrected to *dge 'dun skyes,* another name for *ri śo* ('JAM-DPAL, p. 150). On the eight roots, cf. fn. 80.

93. *Dan da* or *dan da rog po,* a tree and its fruit (G`YU-THOG, 229).

94. *Ru rta* is Saussurea Lappa (TIBETAN MEDICINE VII/1984, p. 22).

95. The *tsha ba lṅa,* five peppers, are enumerated in G`YU-THOG, p. 485. The *'bru lṅa,* five seeds, are *nas, 'bras, gro, so ba,* and *smon sran* (p. 8 of *Kun-gsal Byams-ma-chen-mo sgrub thabs, op. cit.* fn. 21). On the *rin chen lṅa,* five precious things, cf. fn. 78. The *mar lṅa,* five butters have not yet been located by me. The *chu lṅa* are the five waters; GSER LO: 387 lists various *bdud rtsi chu,* "whose virtues are beyond words". Perhaps they are the first five of these. The *thaṅ chu lṅa,* five gums have not yet been located by me. The *naṅ rol lna,* five inner playfulnesses, may refer to such processes by which "the five eternal wisdoms" playfully combine with the Bon presence through *mudrā*s, resulting in the five poisons "playfully exchanging with the five eternal wisdoms, etc." (GSER LO: 395). These groups represent

offerings of *dam rdzas* made on the inner, outer and secret levels.

96. The thirteen-not-to-be-done-without and the twenty-five *rakta*s are not identified.

97. On the eight roots, cf. fn. 80; the "inner" and "outer" *dam rdzas* are the actual (physical) offerings and the offerings of the sense, etc. respectively.

98. *Nam mkha'i tshul* refers to the element from which the families of the Sugatas, etc. are manifested. It also plays on the identity of the *ba ga'i kloṅ* (cf. fn. 117) with Voidness as the origin of all manifestation. The hollow of the *ba ga* thus equals *nam mkha'* as a point of origin. See fn. 4 for how this might relate to *g'yu 'braṅ*.

99. The five great ones of the outer world *(phyi rol)* are the realms of the senses; on the internal cause and effect, which is eternally pure, see fn. 28; also see fn. 28 for *rtog pa*.

100. See fn. 24 for orientations to color, etc. in this chapter; see fn. 28 for the sorts of *dam rdzas*.

101. *Gźon nu daṅ po:* the first ejaculation of a young boy?

102. *Rdo rgyus* is described in 'JAM-DPAL, p. 51 and G'YU-THOG, p. 271f. *Dam bu* is probably abbreviated here for *dam bu ka ra,* sugar cane.

103. "Ocean foam" *(rgya mtsho'i lbu ba)* are really water-rounded rocks ('JAM-DPAL, p. 61). *Chu srin sder* is described in Das as "a medicinal herb useful for leprosy" (G'YU-THOG, p. 109 and 'JAM-DPAL, p. 172).

104. *Ba ru ra* seems to lack a firm identity, despite its importance in Tibetan medicine; cf. TIBETAN MEDICINE I/1980, p. 50. *Doṅ kha* (read *doṅ gra*) would be red ginger (G'YU-THOG, p. 239). *Pha du ra* is also spelled *pa du ra* (GSER LO: 396.4) and *pa to la* (G'YU-THOG, p. 310 and 'JAM-DPAL, p. 208). Does *śiṅ thog pa* refer to a particular fruit?

105. *Lce dpog dkar po,* if read *lce 'bigs dkar po* (cf. Das), would be a particularly white sal ammoniac. *Dug mo ñuṅs* is Pycnostelma lateriforum (TIBETAN MEDICINE I/1980, p. 51) or Hollarrhena anti-dysenterica W. (ibid., p. 23).

106. *Tig ta* is a name for several trees and plants; cf. Das. *G'yu lo* is particularly sacred to the Bon-po, but is revered by all Tibetans as juniper (KARMAY/GENERAL, p. 206). I have no data on *ziṅ bu*.

107. *Rakta* and *mula* could both mean any sort of blood or root, or they may be abbreviations.

108. *Gser gyi me tog* is Hemerocallis minor (TIBETAN MEDICINE VI/1983, glossary) or Magnolia champaka (Das).

109. GSER LO: 396 reads *brtsos khrag khris pa mtshal bzaṅs;* reading *btsos* and *mkhris pa* we get "died blood; bile; good quality cinnabar". With these emendations, our text reads: "Various sorts of blood; died blood; good cinnabar".

110. *Citraka* is Plumbago zeylanica, Ceylonese leadwort (TIBETAN MEDICINE I/1980, p. 50).

111. Perhaps read *li śi,* cloves, for *li khri,* as per GSER LO: 396.4. Is *tsi tra* an accidental repetition of *tsi tra ka?*

112. *'Jam 'bras* is Skt. *karañja,* Pongamia innata Merr. (Das).

113. *Na le śam* is Mesua roxburghii, or Piper nigrum Linn., just as is *pho ba ris;* in some lists they are considered synonyms, as in 'JAM-DPAL, p. 88.

114. Sñiṅ źo śa is one of the three *źo śa;* cf. fn. 81.

115. The teaching of non-avoidance *(ma spaṅ)* of participation in the ritual at all levels, and of not avoiding passions so as to allow their transformations into wisdoms, is emphasized in the *Gzi brjid* (SNELLGROVE/NINE, p. 172ff) and GSER LO (cf. fn. 4, quote).

116. The sexual connotation of *dga' dgu* here signifies that, being "informed" of the significance of the events, the audience (on all levels) will now realize this teaching in union with their respective consorts. Thus will the elements of existence and the ritual and the inner experiences of the participants be complete.

117. *Ba ga'i kloṅ* as the medium of this teaching continues and concludes the unity of the red and white *bodhicittas,* which on the personal level of sentients is as responsible for conception as it is on the universal.

ABBREVIATIONS FOR FREQUENTLY CITED WORKS

BOD RGYA TSHIG MDZOD CHEN MO	*Bod Rgya tshig mdzod chen mo*, Peking, Mi-rigs-dpe-skrun-khaṅ, 1985.
'CHI MED	*'Chi med bdud rtsi sman gyi sgrub thabs*, in *Rgyal kun spyi gzugs Bla-chen Dran-pa gsaṅ ba'i sgrub pa'i khrid gźuṅ*, New Delhi, 1973, pp. 421–54.
GSAṄ SṄAGS	*Gsaṅ sṅags Ma rgyud kun gyi lag len bde bar ston pa Blo dman ṅal 'tsho'i snaṅ byed*, Delhi, s.n., 1966.
GSER LO	*Gser lo ljon śiṅ gi rgyud źu G'yu 'braṅ phyug mo'i rgyud*, in *Bka' 'gyur Rgyud sde'i skor. Collected Tantras of Bon*, Dolanji, Tibetan Bonpo Monastic Center, 1972, v. 3, pp. 363–438.
G'YU-THOG	*Bod Gaṅs-can-pa'i dpal ldan Rgyud-bźi sogs kyi brda daṅ dka' gnad . . . G'yu-thog dgoṅs rgyan*, compiled by Dbaṅ-'dus, Ch'eng-tu, Mi-rigs-dpe-skrun-khaṅ, 1982.
'JAM-DPAL	*Gso byed bdud rtsi'i 'khrul med ṅos 'dzin . . . mdzes mtshar mig rgyan*, by 'Jam-dpal-rdo-rje. Published as *An illustrated Tibeto-Mongolian materia medica of Ayurveda*, New Delhi, International Academy of Indian Culture, 1971.
KARMAY/GENERAL	Samten Karmay, "A general introduction to the history and doctrines of Bon," *Memoirs of the Research Department of the Toyo Bunko* XXXII–XXXIII, 1974–75, pp. 171–218.
LDE MIG	*G'yu 'braṅ bdud rtsi sman gyi lde mig*, same volume as 'CHI MED, above pp. 455–70.
SNELLGROVE/NINE	David Snellgrove, *The Nine Ways of Bon*, Boulder, Prajña Press, 1980.

STEIN/RECIT	Rolf Stein, "Du récit au rituel dans les manuscrits tibétains de Touen-houang," *Etudes tibétaines dediées à la mémoire de Marcelle Lalou,* Paris, 1971, Libraire de l'Amérique et d'Orient, pp. 479–547.
TIBETAN MEDICINE	a journal published from 1980 on in Dharamsala by the Library of Tibetan Works and Archives.
YESHI DONDEN/HEALTH	Yeshi Donden, *Health and Balance: an Introduction to Tibetan Medicine,* Ithaca, NY, Snow Lion, 1986.

440.1–441.1 ཞང་ཞུང་སྐད་དུ། ར་ས་ཡ་ན་མ་ཧཱ་ཐེ་ཏན་ཁྲ་ད་དོ་ཙི།
བོད་སྐད་དུ། བདུད་རྩི་བུམ་པའི་རྒྱུད་ཞེས་བྱ་བ།

440.1–441.1 སྟོན་པ་གཤེན་ལྷ་འོད་དཀར་ཡི་དམ་རྩ་བའི་ལྷ་ལ་ཕྱག་འཚལ་ལོ། འདི་སྐད་བདག་གིས་ཐོས་པའི་དུས་གཅིག་ན། [འོག་མིན་གནས] ཡུམ་གྱི་མཁའ་དབྱིངས་རྣམ་པར་དག་པ་འདུ་འབྲལ་མེད་པ་ཡང་དག་པ་ཆེན་པོའི་ཕོ་བྲང་ན། ཡུམ་ཆེན་མོ་ཐུགས་རྗེ་བྱམས་མ། སྲིད་པ་ཐམས་ཅད་ཀྱི་འཛིན་མ། ཕྱི་ནང་ཐམས་ཅད་བསྐྱེད་པར་བྱེད་མའི་མ། ཀུན་ཏུ་བཟང་མོ་གསལ་བྱེད་མདངས་ལྡན་མ་ལ། ཡུམ་ཆེན་མོ་སའི་ལྷ་མོ་དང་རླུང་གི་ལྷ་མོ་དང༌། མེའི་ལྷ་མོ་དང༌། ཆུའི་ལྷ་མོ་དང༌། གཞན་ཡང་རིག་པའི་ལྷ་མོ་དང༌། སྨྲའི་ལྷ་མོ་དང༌། དྲིའི་ལྷ་མོ་དང་རོའི་ལྷ་མོ་དང༌། རེག་གི་ལྷ་མོ་དང༌། མེ་ཏོག་མ་དང༌། གར་མཁན་མ་དང༌། རིན་ཆེན་མ་དང༌། ལྕགས་ཀྱུ་མ་དང༌། ཞགས་པ་མ་དང༌། གཤང་ཆུང་མ་དང༌། ལྕགས་སྒྲོག་མ་དང༌། གཞན་ཡང་སྨན་གྱི་ལྷ་མོ་དྲི་ལྡན་མ་དང༌། དྲི་འབེབས་མའི་ཚོགས་དང༌། ཆར་བེབས་མའི་ཚོགས་དང༌། བདུད་རྩི་སྐྱོང་མ་ལ་སོགས་ཏེ། ལྷ་མོ་རྣམས་ཀྱི་ [ཀྱིས] བསྐོར་ཏེ། དེ་ལྟར་འདོད་པའི་དོན་ལ་ལོངས་སྤྱོད་པ་དང་ལྡན་པར་ཐབས་གཅིག་ཏུ་བཞུགས་སོ། དེའི་ཚེ་དེའི་དུས་ན། འཁོར་གྱི་དམ་པ་རིག་པའི་ལྷ་མོ་རབ་ཏུ་གསལ་བ་ཞེས་བྱ་བས། མ་འོངས་པའི་སེམས་ཅན་རྒྱུ་ཚོགས་རྫོགས་པར་བྱ་བའི་སླད་དུ། ཡུམ་གྱི་སྤྱན་སྔར་པུས་བཙུགས་ཐལ་སྦྱར་དེའི་ནུས་མཐུ་བྱིན་རླབས་ནི་ཐབས་ལ་མཁས་པའི་སྐྱབ་པ་པོ།

444.1–441.5 གསུ་འབྲང་བདུད་རྩིའི་སྨན་སྒྲུབས་པས། རྩ་བ་རེ་ལ་ཡན་ལག་བརྒྱད། ཡན་ལག་རེ་ལ་ཡོན་ཏན་སྟོང༌། ཡོན་ཏན་རེ་ལ་འབྲས་བུ་ཁྲི། ཉོན་མོངས་བདུད་བཞི་རྟེང་ [གཏིང] ནས་སེལ། ཡེ་ཤེས་ཆེན་པོ་ལྷ་དང་ལྡན། བླ་མེད་འབྲས་བུ་ཐོབ་པར་འགྱུར། དེ་ཕྱིར་ཐབས་

ལྷན་བསྐྱབ་ [སྐྱབ་] པ་པོས། ཁྲིའུ་བུ་མོ་གཙང་ [བཙང་] མ་ཡིས། དུས་ནི་སོས་ཀ་སེར་ཀའི་ཚེ། མེ་ཏོག་འབྲས་བུ་སྨིན་དུས། རི་མཐོ་ས་བརྩང་ [གཙང་] དྲི་མེད་ནས། སྨན་དང་བཅུད་དང་འབྲས་བུ་དང་། ལོ་འདབ་མེ་ཏོག་རྩ་བར་བཅས། ཡལ་ཀ་ [ག་] ཤུན་པགས་སྡོང་པོ་དང་། དྲི་ཞིམ་རོ་བཟ་ [མངར་] སྣ་ཚོགས་དང་། རྩི་ཐང་ཐང་ཆུ་སྣ་ཚོགས་བསོག། རུལ་དང་བམ་སྨུངས་མེད་པར་བྱ། སེམས་ཅན་རྟོག་པ་བཟློག་པའི་ཕྱིར། རྒྱ་འབྲས་བསྐྲལ་བའི་དམ་རྫས་དང་། བླ་མ་དམ་པའི་དམ་རྫས་དང་། ཡབ་ཡུམ་གཉིས་ཀྱི་དམ་རྫས་དང་། དམ་རྫས་ལྔ་དང་རྩ་བ་བརྒྱད། ཡན་ལག་སྟོང་ལས་བསོགས་ [ལ་སོགས་] པ་བསོག། བདུད་རྩིའི་བུམ་པའི་རྒྱུད་ལས། བདུད་རྩི་བྱུང་ཁུངས་བསྟན་པའི་ལེའུ་གཉིས་པའོ།

441.5–442.7 དེ་ནས་བདུད་རྩིའི་ཨ་རུ་རུའི་ [རའི་]། རྟན་ [གཏན་] ཚིགས་ལོ་རྒྱུས་བསྟན་པ་ནི། སྔོན་ཆེ་སྲིད་པའི་རྒྱ་མཚོ་ལས། རྒྱུས་བྱེད་ཤིང་ཆེན་ཙུ་དར་སྐྱེས། ཤིང་དེ་ཡོན་ཏན་བརྒྱ་དང་ལྡན། ཤིང་རྩེའི་བདུད་རྩིའི་ཐང་ཆུ་དེ། རྒྱ་ [བརྒྱ་] བྱིན་བུ་ཡིས་འཐུང་ [ཐུངས་] པའི་ཚེ། ཐིགས་པ་བཏན་ [བཏུན་] ནི་ས་ལ་ལྷུང་། བར་སྣང་ཁྱབ་བྱེད་རླུང་གིས་གཏོར། སའི་སྙིངས་ [སྙིང་] སུ་ [དུ་] ཁྱབ་པར་སྐྱེས། མིང་ནི་ཨ་རུ་ར་ཞེས་བྱ། རིགས་ནི་རྣམ་པ་བདུན་དུ་བྱུང་། རྣམ་པར་རྒྱལ་དང་འཕེལ་བྱེད་དང་། བསྲོ་བྱེད་ནག་པོ་འཐིགས་བྱེད་དང་། བདུད་རྩི་སྐྱེས་བུ་རྣམ་པ་བདུན། རྣམ་རྒྱལ་རིན་ཆེན་གསེར་འདོག་ [མདོག་] སྐྱ། ཚ་རུ་སྐྱུར་ན་རྟིང་ [གཏིང་] དུ་འགྲོ། ཨ་རུ་རའི་རྒྱལ་པོ་ཡིན། བཀྲ་ཤིས་ཕུན་སུམ་ཚོགས་པའི་རྫས། རླུང་ཁྲིས་ [མཁྲིས་] བད་ཀན་འདུས་པ་དང་། མཆོག་ཏུ་ནད་རྣམས་ཀུན་ལ་ཕན། རང་བྱུང་ཡེ་ཤེས་བསྐྱབ་པའི་ཚེ། འཕེལ་བྱེད་མདོག་སྐྱ་ཡིད་ [ཡུད་] ཅམ་བྱུར།

དེ་ནི་རྫས་རྣམས་འཕེལ་བར་བྱེད། བསོ་བྱེད་གསེར་མདོག་སྲ་ཞིང་འཁྲིགས། རླུང་གི་ནད་སེལ་སྨན་མདོག་འབྱིན། ནག་པོ་བུ་རམ་མདོག་འདྲ་སྐྱེ། སྦྲང་རྩིར་བཟང་ཞིང་སྐོ་ [སྐྱོ་] འདྲེ་གྲོད། འཇིགས་བྱེད་ [མེད་] ཡིད་ [ཡུད་] དམར་ཟླུམ་པར་གནས། དེས་ཀྲུང་གདོན་རྣམས་བསྲོད་པར་ནུས། སྐྱེ་མ་བྱེད་ཤ་ཚུང་རུས་པའི་མདོག། བདུད་རྩིའི་དྲོད་སྣོང་བཤལ་དུ་ཤེས། འདི་བདུན་བདུད་རྩི་བསྒྲུབ་པའི་རྫས། ཁྲེའུ་དང་བུ་མོ་རྩང་ [གཙང་] མས་བཏུ། གཡུ་ཞང་འདྲ་བའི་ཁྲི་དྲི་ལ་བསྐམ། ཐབས་མཁས་རྒྱལ་པོས་བྱིན་གྱིས་བརླབས། དུས་གསུམ་བདེར་གཤེགས་ཐུགས་དམ་སྐང་ [བསྐང་]། ན་མེད་འབྲས་བུ་གྲུབ་པར་འགྱུར། དེ་བཞིན་ཡོན་ཏན་ཐུན་མོང་དང་། བརྗོད་ཀྱིས་མི་ལང་བསམ་མེད་རྫོགས། བདུད་རྩི་བུམ་པའི་རྒྱུད་ལས། ཨ་རུ་རའི་ལོ་རྒྱུས་ཏན་ [གཏན་] ཚིགས་བསྟན་པའི་ལེའུ་སྟེ་གསུམ་པའོ།

442.7–443.7 ར་ས་ཡ་ན་བདུད་རྩི་ཐབས། སྐྱུ་རུ་ར་དང་སྟར་བུ་དང་། དགུ་ [རྒུན་] འབྲུམ་ལོ་རྒྱུས་བསྟན་པ་ནི། སྔོན་ཆེ་བསྐལ་པ་དང་པོ་དང་པོ་ལ། སྲིད་པའི་རྒྱ་མཚོ་ཆེན་པོར་སྤྲུབས། བཅུད་ལས་མེ་ཤེལ་ཆུ་ཤེལ་གཉིས། ཉིན་མཚན་གཉིས་ཀྱི་སྣང་ཐིབས་བྱེད། ཆ་དྲང་ [གྲང་] གཉིས་ཀྱི་ཁོད་ཀྲུང་སྐོམ་ [སྐོམས་]། ཉི་མ་ཟླ་བ་གཉིས་སུ་འགྱུར། ཉི་མ་བུ་མོ་མ་ཡང་ཅེ། ཟླ་བའི་བུ་མོ་ཨ་ཡང་ཅེ། དེ་གཉིས་བར་སྣང་མཁའ་ལ་འཁྲོལ། ཟགས་པའི་ཁ་བ་ས་ལ་ཐིགས། སངས་མི་རྩང་ [གཙང་] གནས་མེད་སྐྱེ། ཤིན་ཏུ་ས་རྩང་ [གཙང་] རི་ཅེ་དང་། གངས་ཕུག་དང་ནི་གཡའ་རྩེ་དང་། ནགས་དང་ཆུ་ཀླུང་ས་རྩང་ [གཙང་] དུ། ཉི་མ་ཟགས་ནས་སྐྱེས་པའི་སྨན། སྐྱུ་རུ་ར་སྨིན་པ་ཡིས་ [ཡིན་]། ཟླ་བ་ཟགས་ནས་སྐྱེས་པའི་སྨན། སྟར་པུ་ [བུ་] དང་ནི་དགུ་ [རྒུན་] འབྲུམ་ཡིན། གཡུ་འབྲང་བདུད་རྩི་བསྒྲུབ་པའི་རྫས། རོ་དང་རི་དང་

འབྲས་བུར་ལྡན། རླུང་འཁྲིས་ [མཁྲིས་] བད་ཀན་འདུས་པ་དང་། ཚ་
བ་སློ་ [གློ་] གཅོང་བད་ཀན་འཛོམས། ཤིན་ཏུ་ངག་བདེ་དབྱངས་དང་
ལྡན། ཚངས་པ་སྐྱའི་གསུང་སྐད་འགྱུར། དེ་བཞིན་པདྨའི་རིགས་
བསྐངས་ [བསྐང་] ནས། སོ་སོར་རྟོགས་པའི་ཡེ་ཤེས་ཐོབ། དབང་དང་
གཟི་བརྗིད་ལྡན་པར་འགྱུར། དེ་བཞིན་ཡོན་ཏན་ཐུན་མོང་ཀུང་། དཔག་
མེད་ཡོན་ཏན་སྣ་ཚོགས་ལྡན། འདོད་པ་ཐམས་ཅད་གྲུབ་པར་འགྱུར།
བདུད་རྩི་བུམ་པའི་རྒྱུད་ལས། སྐར་བུ་དཀུན་ [རྐུན་] འབུམ་སྐྱུ་རུ་
རའི་ལོ་རྒྱུས་སྟན། [བསྟན་] པའི་ལེའུ་སྟེ་བཞི་པའོ།

443.7–445.1 ཉེ་ཤིང་པ་དང་རམ་ཉེ་ [ར་མཉེ་] བའི་ལོ་
རྒྱུས་རྟན་ [གཏན་] ཚིག་ [ཚིགས་] བཤད་བྱ་བ་སྟེ། སྔོན་དུས་
བསྐལ་པ་ཟང་ [བཟང་] པོ་ལ། སྲིད་པའི་རྒྱ་མཚོ་ཆེན་པོ་ལས། ཟས་
མཆོག་བདུད་རྩིའི་བཅུད་ཕྱུང་བས། ལྷ་དང་ལྷ་མེན་ [མིན་] བཅུད་ལ་
འཐབས་ [འཐབ་]། ལྷ་རྣམས་རྒྱལ་ནས་བདུད་རྩི་ཐོབ། ཁྲབ་འཇུག་ཆེན་
པོ་སྒྲ་བཅན་ [གཅན་] འཛིན། ལྷའི་བདུད་རྩི་བཅུད་འཐུང་ནས། རི་
རབ་ཆེན་པོའི་འཁའ་ [མཁའ་] ལ་བྲོས། དེ་ཚེ་ཚངས་པ་དབུ་ལྔ་འཁྲོས་
[ཁྲོས་]། གནམས་ [གནམ་] ལྕགས་འབར་བའི་འཁོར་ལོ་ཅིག། སྒྲ་
ཅན་ [གཅན་] འཛིན་གྱི་སྐེ་ལ་རྒྱབ། ཁྲག་གི་ཐིགས་ནི་ས་ལ་ལྷུང་།
བར་སྣང་འབྱུང་བ་རླུང་གིས་གཏོར། ས་སྐྱེངས་ [སྐྱེང་] ཀུན་ཏུ་སྨིན་པ་
ནི། འགྲོ་བ་བཟང་མོ་གཉིསུ་འགྱུར། ཉེ་ཤིང་པ་དང་རམ་ཉེ་ [ར་མཉེ་]
བ། ཚ་སྒྲང་ [གྲང་] ཁྲེ་མའི་རྟེད་གནས་དག་ཏུ། བརྩ་ [རྩ་] བ་ཡན་
ལང་མང་བར་འཁྲུངས། ཁ་དོག་དྲི་རོ་ནུས་མཐུར་ལྡན། དེ་ལ་སྨན་གྱི་ལྷ་
མོ་སྐྱེབ། ཐབས་ལ་མཁས་པའི་བསྒྲུབ་པ་པོས། ཤིན་ཏུ་ཡིད་འོང་རྩང་
[གཙང་] བ་ནས། ཁྲིའུ་དང་བུ་མོ་རྩང་ [གཙང་] མས། དར་འམ་
རས་དཀར་སྟེང་དུ་བཀྲམ། སེར་ཕུ་ཟིལ་ལྡན་མ་ཤོར་བར། བམ་རུལ་

ལྒུགས་པ་མེད་པར་སྐམས་ [བསྐམ་]། ཤུན་པ་དོར་ལ་ཕྱེ་མར་བཏབ་
[གཏག་]། གཡུ་འབྲང་བདུད་རྩི་སྒྲུབ་ [བསྒྲུབ་] པའི་རྫས། ཚེ་རིང་ནད་
མེད་ཕུན་སུམ་ཚོགས། བཏགས་ཤིང་བདུངས་པའི་ཁ་བ་དེ། ཡང་ན་བུ་
རམ་མར་དང་སྦྱར། ཡང་ན་འོ་སྐོལ་དག་དང་སྦྱར། ཉིན་མཚན་གུང་ལ་
ཞལ་ཁྲིམ་ [སྐྱེམས་] རེ། ཐུན་དུ་བཅད་ལ་བཏང་བར་བྱ། དེ་ནས་
དུས་གསུམ་རྒྱུན་དག་ཏུ། ཆ་རེ་ཆ་རེ་བསྐྱེད་ལ་བཟའ། དེའི་ཡོན་ཏན་
དཔག་ཏུ་མེད། ཚེ་རིང་ནད་མེད་བཀྲ་ཤིས་ཏེ། རྟག་ཏུ་བདེ་བ་ཕུན་སུམ་
ཚོགས། ལྷ་དང་ལྷའི་བུ་མོ་ཡང་། མདོག་སྡུག་ཡིད་དུ་འོང་བར་འགྲུབ།
བདུད་རྩི་བུམ་པའི་རྒྱུད་ལས། ཉེ་ཤིང་བ་དང་རམ་ཉེའི་ [ར་མཉེའི་]
ལོ་རྒྱུས་སྟན་ [བསྟན་] པའི་ལེའུ་སྟེ་ལྔ་པའོ།

445.1–445.7 ཁ་འབར་བཞིའི་ལོ་རྒྱུས་ནི། སྔོན་འདུས
[དུས་] བསྐལ་པ་དང་པོ་ལ། གཡུ་ལུང་ཤེལ་གྱི་བྲག་ཕུག་ཏུ། གསང་བ་
འདུས་པའི་ [པས་] བོན་སྐོན་བསྐོན་] མཛད། དེའི་ཚེ་རག་ཤ་ཁ
འབར་བཞི་ [བཞིས་]། བར་ཚོད་ལོག་པའི་ཚིག་སྨྲས་ཏེ། དེ་བཞི་ལྟེ་
བཅད་ས་ལ་སྦྱང་། ཁྲབ་འཛུག་ཀླུང་གི་ [གིས་] ཕྲོགས་འཚམས
[མཚམས་] གཏོར། ས་སྟེངས་ [སྟེང་] ཁྲབ་པར་སྐྱེས་པ་ནི། ན་
ཚུངས་ [ཚུང་] བཀྲག་ལྡན་བཞི་རུ་འགྱུར་ [གྱུར་]། ལྷ་མོ་ཁ་འབར་ལྟེ་
བཅད་པས། ཨུ་དུམ་འབར་པའི་ [བའི་] མི་རྟོག་གོ། སྲིན་མོ་ཁ་འབར་
ལྟེ་བཅད་པས། མི་རྟོག་གསེར་གྱི་མདུན་ཞུ་ཅན། གནོད་སྦྱིན་ཁ་འབར་ལྟེ་
བཅད་པས། རྒྱ་ལོ་ཁྲིལ་ཁྲིལ་མི་རྟོག། ཡི་བཏགས་ [དྭགས་] ཁ་འབར་ལྟེ་
བཅད་པས། སེ་ [བསེ་] བ་སླག་ [སླུག་] པོའི་མི་རྟོག། རི་མཐོ་ས
རྩང་ [གཙང་] ནགས་ཁྲོད། སྐྱེས་པའི་མི་རྟོག་མཛེས་པ་བཞི། མི་རྟོག
ལྷ་ [ལྷ་] མོས་བྱིན་གྱི་ [གྱིས་] རླབས། གཡུ་འབྲང་བདུད་རྩིའི
[རྩི་] བསྒྲུབ་པའི་རྫས། དངོས་གྲུབ་བྱིན་བརླབས་ [རླབས་] འབྱུང་

བའི་གཏེར། ཐུན་མོང་ཡོན་ཏན་བསམི་ཁྱབ། དེ་བཞིན་བདུད་རྩི་ལྷུག་
དམིག་ [མིག་] པ། བདུད་རྩི་བཅུད་ཀྱི་རྒྱ་མཚོ་ལས། ལྷ་དང་ལྷ་མིན་
[མིན་] གཉིས་འཐབས་ [ཐབ་]པས། ཚངས་པ་ལྷའི་མིག་འབྲས་ལྷུག།
ཁྱབ་འཇུག་ཀླུང་གིས་མཁའ་ལ་གཏོར། ལྷ་དང་མིའི་ཡུལ་དག་ཏུ། མི་དགེ་
ནད་རིམས་འཕེལ་གྱུར་ནས། རྟོ་ [གཏོ་] རྒྱལ་ཡེ་མཁྱེན་བྲུན་གྱིས་
གཟིགས། ལྷུག་དམིག་ [མིག་] བདུད་རྩིར་བྱིན་གྱིས་བརླབས། མཆོག་
ཏུ་ཚ་བའི་ནད་རྣམས་སེལ། གཡུ་འབྲང་བདུད་རྩིར་ [རྩི་] སྒྲུབ་
[བསྒྲུབ་]པའི་རྫས། ཐུན་མོང་ཡོན་ཏན་ཆགས་པ་འཇོམས། མཆོག་གི་ཡོན་
ཏན་དངོས་གྲུབ་ཐོབ། བདུད་རྩི་བུམ་པའི་རྒྱུད་ལས། ཁ་འབར་བཞི་དང་
ལྷུག་དམིག་ [མིག་] གི་ལོ་རྒྱུས་སྟན་ [བསྟན་] པའི་ལེའུ་དྲུག་པའོ།

445.7–447.2 བདུད་རྩི་བྲག་ཞུན་ཅོང་ཞིའི་ལོ་རྒྱུས་རྟན་
[གཏན་] ཚིགས་ [ཚིག་] བཤད་བྱ་བ། སྔོན་ཆེ་སྲིད་པ་ཐོག་མ་ལ།
གཤེན་རབས་ཐུགས་རྗེ་བྱིན་རླབས་ཀྱིས། ལྷ་མོ་ལྷའི་ཟླ་མཚན་ཟུགས།
དེ་ལས་རིན་ཆེན་ལྷ་རུ་འགྱུར། ཤེལ་བྲག་དཀར་ལ་དངུལ་རྩུར་འཕྲིགས།
གཡུ་བྲག་སྔོ་ལ་གཡའ་ཆབ་འབྲུག་ [བྲུག་]། བསེ་བྲག་དམར་ལ་བྲག་ཞུན་
ཆགས། གསེར་བྲག་སེར་ལ་གསེར་རྩུ་དོལ། ཞྭགས་བྲག་གནག་ལ་ཕྲོ་རྩུར་
བྱུང་། གཡུ་འབྲང་བདུད་རྩི་སྒྲུབ་ [བསྒྲུབ་] པའི་རྫས། དྭག་ལྷ་ཡེ་ཤེས
ལྷར་འགྱུར་རྩིར། འདོད་པ་ཐམས་ཅད་འབྱུང་བའི་རྟེར་ [གཏེར་]།
དངོས་གྲུབ་བྱིན་རླབས་འབྱུང་བའི་རྒྱུ། ཐུན་མོང་ཡོན་ཏན་དབུལ་འཕོང་
སེལ། མཆོག་གི་ཡོན་ཏན་འདོད་པ་གྲུབ་ [འགྲུབ་]། དེ་བཞིན་ཅོང་ཞིའི་
ལོ་རྒྱུས་ནི། སྔོན་ཆེ་བསྐལ་པ་དང་པོ་ལ། བདུད་རྩི་བཅུད་ཀྱི་རྒྱ་མཚོ་ལས
། ལྷའི་བུ་ཡིས་མཐུང་ [འཐུང་] པ་ལས། ལུས་རྣམས་བྱུང་སེམས་བདེ་
བས་གང་། དེའི་འབྲས་བུ་ས་བོན་ལྷུག། ཁྲི་ཁྱབ་ཀླུང་གིས་མཁའ་ལ་རྟོར་
[གཏོར་]། ས་སྟེངས་ [སྟེང་] བྲག་སྐྱི་བས་ཀུན་ཏུ་ཁྱབ། ཆགས་སྤྱོད་

ཀླུའི་བུ་ཅིག་བྱུང་། ཅོང་ཟེ་དཀར་པོ་དྲི་མེད་ཡིན། བྲག་དང་བྲག་དཀར་
སྐྱིབས་དག་ན། ཆག་ [ཕྱུག་] རོམ་ཟར་བུ་བཞིན་དུ་གནས། ཁ་དོག་
དབྱིབས་ལེགས་པར་ནུས་མཐུར་ལྡན། ཆགས་སེམས་བདེ་བའི་ལོངས་
སྤྱོད་འཕེལ། དེ་བཞིན་མཁས་པས་བཅུད་བླངས་ནས། ཚེ་ལ་དབང་བའི་
རིགས་ [རིག་] འཛིན་ཐོབ། སྨ་ཀར་མཉེར་ [གཉེར་] མ་ཐམས་ཅད་
སྲོངས་ [སྲོང་]། ལུས་གཞན་དར་ལ་བབ་པ་དང་། འགྲོ་བ་ཀུན་གྱི་ཡིད་དུ་
འོང་། ཀླུའི་བུ་ལྟར་མཛེས་སྡུག་འབྱུང་། བསོད་ནམས་ལོངས་སྤྱོད་
འཕེལ་བར་འགྱུར། གཡུ་འབྲང་བདུད་རྩིར་ [རྩི་] བསྒྲུབ་པའི་རྫས།
ཟད་མེད་ཡོན་ཏན་འབྱུང་བའི་གཏེ་ [གཏེར་]། ལོངས་སྤྱོད་འབྲས་བུ་སྣ་
ཚོགས་འབྱུང་། བདུད་རྩི་བུམ་པའི་རྒྱུད་ལས། བྲག་ཞུན་དང་ཙུང་ [ཅོང་]
ཟེའི་ལོ་རྒྱུས་བསྟན་པའི་ལེའུ་སྟེ་བདུན་པའོ།

447.2–448.2 ཐ་སྐ་ [ཐལ་ཀ་] དོ་རྗེའི་ལོ་རྒྱུས་ནི།
འཕྲུལ་བོན་གསང་བ་དང་རིངས་དེ་ [ཏེ་]། རྟག་ཏུ་རེ་བ་སྲུན་ཕྱུང་ནས།
ཀླུ་ངན་འདས་པའི་སྐུ་གདུང་ནི། ཤ་རི་རམ་ཞེས་གྲགས་པ་ཡིན། སྐུ་
གདུང་ས་ལ་ལྷུང་བ་ཡང་། འབྱུང་བ་རླུང་གི་ [གིས་] ཕྱུབ་པར་གཏོར།
འབྱུང་བ་ས་སྟེངས་ [སྟེང་] ཐ་ལ་སྐྱེས། མཛེས་སྡུག་འོད་འབར་བུ་ཅིག་
བྱུང་། རྒྱ་བྲེས་ [ཁྲེས་] དཀར་པོའི་འབྲས་བུ་སྟེ། མིང་ནི་ཐ་སྐར་
[ཐལ་ཀ་] དོ་རྗེ་ཞེས། རུས་པའི་ནད་སེལ་ཆགས་པ་འཇོམས། རང་
བཞིན་ཡོན་ཏན་རྒྱུད་ [བརྒྱ་] དང་ལྡན། དེ་བཞིན་རག་ [རཀ་] ཏ་
ཀླུ་ལ་དང་། རམ་བུ་དག་གི་ལོ་རྒྱུས་ནི། སྔོན་ཆེ་སྨན་གྱི་ཀླུ་མོ་དང་།
ནགས་དང་གྲོས་ཀྱི་ཀླུ་མོ་དང་། མ་ལུང་ཐན་བཟངས་ [བཟང་] ཡན་
ཆད་ཀྱི། ཟླ་མཚན་ཟླ་བ་ཉ་ལ་ཟགས། ས་སྟེངས་ [སྟེང་] ཕྱུབ་པར་
སྐྱེས་པ་ནི། རག་ [རཀ་] ཏ་ཀླུ་ལ་རམ་བུར་འགྱུར་ [གྱུར་]། ཡོན་
ཏན་དཔག་མེད་ཁྲག་ནད་སེལ། བཀྲ་ཤིས་ཕུན་སུམ་ཚོགས་པ་འཆར། ཁ་

དོག་དྲི་རོ་ལྡན་སུམ་ཚོགས། བཀྲིས་སྐོམ་ཉེན་མོངས་ནད་རྣམས་འཇོམས། བདེ་བ་ལྡན་སུམ་ཚོགས་པ་འགྲུབ། གཡུ་འབྲང་བདུད་རྩི་བསྒྲུབ་པའི་རྫས། བཀྲག་དང་གཟི་བརྗིད་མདངས་འཕྲིན་པའི་རྩི། ལུས་རྣམས་ཡོན་ཏན་བདེ་བ་བརྒྱས། གཉིས་མེད་ཐབས་ལྡན་བསྒྲུབ་ [སྒྲུབ་] པ་པོས། རྩང་ [གཙང་] མའི་ས་ནས་བཏུས་ཤིང་བསྒོག། བམ་རུལ་སྒྲུགས་པ་མེད་པར་བསྐམ། བདུད་རྩི་མདངས་དང་དྲི་རོར་ [རོ་] ལྡན། བདུད་རྩི་བུམ་པའི་རྒྱུད་ལས། བདུད་རྩི་རག་[རཀ་] ཏ་སྨུ་ལ་དང་རྩི་ཤུན་རམ་བུའི་ལོ་རྒྱུས་བསྟན་པའི་ལེའུ་སྟེ། བརྒྱད་པའོ།

448.2–449.6 བདུད་རྩི་ལྡུལ་བའི་ལོ་རྒྱུས་ནི། སྟོན་ཆེ་གསང་བ་འདུས་པ་ཡིས། བར་སྣང་གཡུང་དྲུང་འོད་མཁར་ནས། གཡུ་འབྲང་བདུད་བརྩི་ [རྩི་] བསྒྲུབ་པའི་ཆེ། ཤིང་གི་ལྷ་མོ་འོད་འཆང་མས། ཤིང་རྣམས་ཀུན་གྱི་བདུད་རྩི་ལྡུལ། ནགས་ཀྱི་ལྷ་མོ་ཙན་དན་མས། ནགས་རྣམས་ཀུན་གྱི་བདུད་རྩི་ལྡུལ། འཕྲིང་ལྡུང་ལྷ་མོ་འོད་འབར་མ [མས་]། ཆུ་རྣམས་ཀུན་གྱི་བདུད་རྩི་ལྡུལ། བུམ་པའི་ལྷ་མོ་བཅུད་ལྡན་མས། བཅུད་རྣམས་ཀུན་གྱི་བདུད་རྩི་ལྡུལ། སྨན་གྱི་ལྷ་མོ་དྲི་ལྡན་མས། གྲི་མཐུན་ལས་ཀྱི་བདུད་རྩི་ལྡུལ། རྩིའི་ལྷ་མོ་འོད་འབར་མས། གར་ [ག་] བུར་རྣམ་གསུམ་བདུད་རྩི་ལྡུལ། གསེར་ཆེན་ཚངས་པ་གཙུག་ལྡུད་ཀྱིས། ན་ག་གེ་སར་བདུད་རྩི་ལྡུལ། ཏེ་ལེ་ཁྲུ་བ་པ་ལྡུའིས [ཡིས་] ཀྱང། སྲི་ [སྲིན་] ཤིང་སྣ་དམར་བདུད་རྩི་ལྡུལ། ལྷ་མོ་ནོར་གྱི་རྒྱན་མ་ཡིས། རིན་ཆེན་རྣམ་ལྔ་བདུད་རྩི་ལྡུལ། སྲིའུ་ཡི་པོ་ཏ་ལ་ཡིས། ཤེ་ཐོག་སྤྲང་རྩི་བདུད་རྩི་ལྡུལ། སའི་ལྷ་མོ་བརྟན་མ་ཡིས། འབྲུ་བཅུད་ཚང་གི་བདུད་རྩི་ལྡུལ། རྒྱལ་བུ་དགེས་ལ་དད་མཆོག་གིས། འབྲུ་བཅུད་སྣ་ཚོགས་བདུད་རྩི་ལྡུལ། རྩིའི་ལྷ་མོ་བཅུད་ལྡན་མས། རྩི་མཆོག་མར་གྱི་བདུད་རྩི་ལྡུལ། དྲང་སྲོང་གཞོན་ནུ་བཟང་པོ་ཡིས། རྩ་བ་བརྒྱད་ཀྱི་བདུད་

རྩི་ཕུལ། ཚངས་པ་ལྷའི་བུའིས་ [ཡིས་] ཀྱང་། ཞོ་ཤ་རྣམ་གསུམ་བདུད་
རྩི་ཕུལ། ཀླུའི་རྒྱལ་པོ་མཐའ་ཡས་ཀྱིས། ཀླུ་སྨན་སྣ་ཚོགས་བདུད་རྩི་ཕུལ།
གཞོན་ནུ་དབང་པོ་སྟོབས་ཀྱིས་ཀྱང་། རྩི་རྣམས་ཀུན་གྱི་བདུད་རྩི་ཕུལ།
ཚངས་པའི་བུ་མོ་སྟོབས་ལྡན་མས། རྡོ་སྨན་ལ་སྩོགས་བདུད་རྩི་ཕུལ། དེ་
ལྟར་ཕུལ་བའི་བྱིན་རླབས་ཀྱིས། ཕྱི་ནང་གསང་བའི་རྫས་རྣམས་ཀུན།
གཡུ་འབྲང་བདུད་རྩི་སྨན་དུ་གྲུབ། འདོད་པའི་ཡོན་ཏན་ལྔ་དང་ལྡན། ཡེ་
ཤེས་ལྷའི་འོད་ཟེར་འཕྲོ། སྐྱེས་འཆི་མེད་པར་རྣམ་པར་དག། མཆོག་
དང་ཐུན་མོང་དངོས་གྲུབ་ཐོབ། བྱིན་རླབས་དངོས་གྲུབ་ཆར་ཆེན་འབབ།
འབུལ་བདག་མི་དམིགས་མངོན་སངས་རྒྱས། ཐུགས་རྗེ་སེམས་ཅན་ཀུན་
ལ་འགྲོ། མི་ཟད་རྟེར་ [གཏེར་] དང་ལྡན་འགྱུར། བདུད་རྩི་བུམ་པའི་
རྒྱུད་ལས། བདུད་རྩི་ཕུལ་བའི་ལོ་རྒྱུས་བསྟན་པའི་ལེའུ་སྟེ་དགུ་པའོ།

449.6–450.7 གཞན་ཡང་བདུད་རྩི་བསྒྲུབ་པའི་རྫས། སྨན་
གྱི་རྒྱལ་པོ་སྔོན་པོ་དང་། དྲིའི་རྒྱལ་པོ་སྔོན་པོ་དང་། ཕོས་ཀྱི་རྒྱལ་པོ་སྔོན་
པོ་དང་། དེ་བཞིན་རྫས་རྣམས་མ་ལུས་སོགས་ [བསོག་]། བྱུ་ཁྲི་དང་ནི་
སེང་ཁྲི་དང་། ཏ་ས་དེ་བ་ཨ་རུ་ར། ཀྲི་ཏ་ཀར་ནི་ཀ་དང་ལྔ། ཀ་ཀོ་ལ་དང་
ཤུ་དག་དང་། བོང་ང་དཀར་པོ་ལི་ག་དུར། སེ་འབྲུ་དང་ནི་རྣམ་པ་ལྔ།
འཛ་ [ཛ་] ཏི་པ་ [ཕ་] ལ། ཙུ་ [ཙུ་] གང་ཅན་དན་ལི་ཤི་ལྔ།
ཤིང་ཚ་སུག་སྨེལ་ཀྲ་ [ག་] འདྲ་ [བྲ་] དང་། ལི་ག་དུར་དང་གེ་སར་
ལྔ། ནཱ་ [ནཱ་] རྩི་ཙ་ [ཙན་] དན་དུ་རུ་ཀ། རྒྱ་ཕོས་བོད་ཕོས་ཁུ་བྱུག་
ཕོས། བ་ལུ་དཀར་པོ་ལོ་མ་དང་། རྒྱ་ཤུག་གར་ [དཀར་] པོའི་ལོ་མ་
ལྔ། མ་ལུས་ཐམས་ཅད་ཚང་བར་བསོག། ར་ས་ཡ་ན་སྨན་གྱི་གཙོ། ཤེལ་
དང་མུ་ཏིག་ཁ་རུ་ཚ། ཛ་བ་བརྒྱད་དང་སྦྱར་བར་བྱ། ཨ་འབྲས་དགུ་
[རྒྱུན་] འབྲུམ་པ་ན་སེ་ [ས་]། དགེ་རྒྱས་ [སྐྱེས་] ཨ་ཀ་རུ་དང་ལྔ།
དེ་ཡང་ཛ་བ་བརྒྱད་དང་སྦྱར། ཤིང་ཐོག་དགུང་ [རྒྱུན་] འབྲུམ་ཀ་ཀོ་ལ་

། དན་ཏྲ་ [ད་] ཨ་ཀ་རུ་དང་ལྔ། དེ་ཡང་རྩ་བ་བརྒྱད་དང་སྦྱར། ན་ག་
གེ་སར་ཤིང་རྩ་དང་། ཨ་འབྲས་ཀྲུན་འབྲུམ་རུ་ཏྲ་ལྔ། དེ་ཡང་རྩ་བ་
བརྒྱ་དང་སྦྱར། མེད་དུ་མི་རུང་བཙུ་གསུམ་དང་། རག་ [རཀ་] ཏ་ཀྲི་
ཤུ་ལྷའི་རྫས། དེ་ཡང་དམ་རྫས་ལྔ་དང་སྦྱར། ཕྱི་དང་ནང་གི་དམ་རྫས་
དང་། རྩ་བ་བརྒྱད་དང་ཡན་ལག་དང་། བརྟེན་འགྲུས་རྟུལ་ [བརྟུལ་]
ཞུགས་དད་ལྡན་གྱིས། རྫས་རྣམས་མ་ལུས་འཚོགས་པར་བསག། ཡོན་
ཏན་དཔག་མེད་ནམ་མཁའི་ཚུལ། ཕྲིན་ལྷབས་ཟད་མེད་རྒྱ་མཚོའི་ལྷབས
། འདོད་པ་དོན་གྲུབ་ནོར་བུའི་མཆོག། འདོད་པའི་དོན་དང་ལྡན་པར་
འགྱུར། བདུད་རྩི་བུམ་པའི་རྒྱུད་ལས། རྫས་བསག་པའི་ལེའུ་སྟེ་བཙུ་
པའོ།

450.7–452.5 དམ་རྫས་བདུད་རྩི་རྣམ་པ་ལྔ། བདེར་
གཤེགས་རིགས་ལྔ་ས་བོན་ཡིན། ཕྱི་རོལ་ཆེན་པོ་ལྔ་དག་པས། ནང་གི་རྒྱུ་
འབྲས་ཡེ་ནས་དག། སེམས་ཅན་རྟོག་པ་ཐློག་ [བཟློག་] པའི་ཕྱིར།
བདུད་རྩི་བསྒྲུབ་པའི་རྩ་བར་བཤད།

དབུས་ཀྱི་དམ་རྫས་རིན་ཆེན་སྟེ། དྲི་ཆེན་རིན་ཆེན་
གསེར་མདོག་ཅན། བླ་མ་དམ་པའི་དྲིན་ [དྲི་] ཆེན་དང་། རྒྱུ་འབྲས་
བསྒྲལ་པའི་ [བའི་] དྲིན་ [དྲི]། ཆེན་དང་། རྟོག་འཇོམས་ཕག་པོའི་དྲི་
ཆེན་དང་། འདབ་ཆག་ [ཆགས་] བུ་ [ཕུག་] རོན་དྲི་ཆེན་དང་། ཨ་
ཀ་ [ག་] རུ་དང་དུ་རུ་སྐ། འཛ་ [ཛ་] ཏི་ཤུ་དག་ཙ་ [ཙན་] དན་
གྲོས། ཨ་རུ་ར་དང་སྤྲང་རྩི་དང་། གསེར་དང་གསེར་རྩ་རྒྱ་འཕབས་དང་།
གཅན་སྦྱུང་ [སྦྲུང་] གདུག་པའི་ཤ་སྣ་དང་། དྲི་ཆེན་སྐྱོབ་པའི་སྨན་
རྣམས་བསྒོག།

ཤར་དུ་དམ་རྫས་བྱང་ཆུབ་སེམས། བླ་མ་དམ་པའི་
བྱང་སེམས་དང་། གཞོན་ནུ་དང་པོའི་བྱང་སེམས་དང་། རྒྱུ་འབྲས་

བསྲུལ་བའི་བྱུང་སེམས་དང་། ཐ་སྐར་ [ཐལ་ཀ་] ཌོ་ཌེ་སོ་མ་ར། དྲུང་དང་རུས་པ་ཁ་རུ་ཚ། སེལ་དང་ལྕུ་ཏིག་ཙོང་ཟི་ [ཟེ་] དང་། ག་བུར་ཙུ་གང་ཤ་རི་རམ། རུ་ཏྲ་ཤུ་དག་སྐྱུ་རུ་ར། ཌོ་རྒྱུས་འདམ་བུའི་རྩ་བ་དང་། ཙ་ [ཙན་] དན་ཀར་ [དཀར་] པོ་ཤ་ཀ་ར། སད་ [ཡ་] བག་ཤ་ར་སྐྱུ་རུ་ར། ཌོ་སྨན་འོ་མ་ལ་སོགས་ཏེ། བྱུང་སེམས་སྐྱོབ་པའི་སྨན་རྣམས་བསོག །

བྱུང་དུ་དམ་རྫས་དྲི་ཆུ་སྟེ། ཡུམ་ལས་བྱུང་བའི་དྲི་ཆུ་དང་། འབྲས་བུ་བསྲུལ་བའི་དྲི་ཆུ་དང་། ཙོང་ཟི་ [ཟེ་] དཀར་པོ་བྲག་ཞུན་ཆུ། གཡའ་ཆུ་གངས་ཆུ་ཁྲོན་ཆུ་དང་། རྒྱ་མཚོའི་ལྦུ་བ་ཆུ་སྲིན་སྙེར། དངུལ་ཆུ་སུག་སྨེལ་ཀ་ཀོ་ལ། བ་རུ་ར་དང་དོང་ཁ་དང་། ལ་དུ་ [པ་ཏོ་] ར་དང་ཤིང་ཚོག་པ་དང་། ཀྵེ་དཔོག་ཀར་ [འཕིགས་དཀར་] པོ་དུག་མོ་ཉུངས། རམ་ཉེ་ [ར་མཉེ་] བ་དང་ཉེ་ཤི་པ། ན་ག་གེ་སར་དགུན་འབྲུམ་དང་། ཏིག་ཏ་གཡུ་ལོ་ཟིང་བུ་སོགས། དྲི་ཆུ་སྐྱོབ་པའི་སྨན་རྣམས་སོགས་ [བསོག་]།

ནུབ་ཏུ་པདྨ་རག་ཏར་ [རཀ་ཏ་] ལྡན། ཡུམ་ལས་བྱུང་བའི་རག་ [རཀ་] ཏ་དང་། འབྲས་བུ་བསྲུལ་བའི་རག་ [རཀ་] ཏ་དང་། སྐར་བུ་དང་ནི་དགུན་འབྲུམ་དང་། འཛའ་ཏི་བ་ [ཕ་] ལ་གུར་གུམ་དང་། རག་ [རཀ་] ཏ་དང་ནི་ལྕུ་ལ་དང་། སྲི་ [སྲིན་] ཤིང་སྨུ་དམར་འབྲས་བུ་དང་། ཙན་དན་སྨུག་པོ་ལི་ཤི་དང་། ཞིག་ [ཞི་] ཁྲི་སེ་འབྲུ་གུར་གུམ་དང་། གསེར་གྱི་མེ་ཏོག་གེ་སར་དང་། ཁྲག་སྣ་རྩོས་ [ཚོས་] ཁྲག་འཚལ་བཟངས་བཟང་] དང་། བྱ་ཁྲི་སེང་ཁྲི་ལ་སོགས་ཏེ། རག་ [རཀ་] ཏ་སྐྱོབ་པའི་རྫས་རྣམས་བསོག །

སྒོ་རུ་དམ་རྫས་མ་ [མཾ་] སའི་རྫོ་ [གཙོ་]། འབྲས་བུ་སྲུལ་ [བསྲུལ་] བའི་ཤ་ཆེན་དང་། གནམ་ལ་ལྡིང་དང་རྐྱེད་ [རྐྱལ་

ལ་གྲོལ། ས་ལ་འཇུལ་བའི་ཤ་ལ་སྣོགས། ངུར་པ་དང་ནི་བྲེ་ལ་བ་ [བྲེ་བ་] དང་། ཙི་ཏྲ་ཀ་དང་ཀ་ཀོ་ལ། གུར་གུམ་ལི་ཏྲི་ [ཁྲི་] ཙི་ཏྲ་དང་། རྒྱ་ཚ་ [ཚྭ་] བཙྭ་སྐྲ་ [བཙའ་སྐྲ་] འཛམ་ [འཛམ་] འབྲས་དང་། ན་ལེ་ཤམ་དང་ཡོ་བ་རི་ས། སྙིང་ནི་ཞོ་ཤ་ཀ་ར་དང་། ན་ལེ་ཤམ་དང་པདྨ་ཙེ། མ་ [ཨོཾ་] ས་སྦྱོ་བ་པའི་སྨན་རྣམས་བསྒོག།

དམ་རྫས་ལྔའི་ཡོན་ཏན་གིས་ [གྱིས་]། ཙ་རྒྱུད་ [བརྒྱུད་] སྟོང་ལས་སྦྱུར་བའི་སྨན། ཙ་བ་འབུམ་ཁྲག་ [ཁྲག་] ཡངས་པའི་བཅུད། མ་ལུས་བསྡུས་པའི་ཐིག་ལེ་གཅིག། སྐུ་ལྷ་ཡེ་ཤེས་ལྷ་དང་ལྡན། སྐྱེ་འཆི་མེད་པ་རྣམ་པར་དག། མ་ཐངས་ལུང་གི་རྒྱལ་པོར་གྲོལ། བླ་མེད་སངས་རྒྱས་འབྲས་བུ་ཐོབ། བདུད་རྩི་བུམ་པའི་རྒྱུད་ལས། སྨན་རི་སུ་དབྱེ་ཞིང་བསྒྲུབ་པའི་ལེའུ་སྟེ་བཅུ་གཅིག་པའོ།

452.6 དེ་ནས་འཁོར་རྣམས་ཀུན་དགའ་འགུ་ [དགུ་] ཡིད་རང་སྟེ། ཡུམ་ཆེན་མོ་ལ་མཆོད་པར་སྟོད་སྟེ། རང་རང་གི་གནས་སུ་འཁོད་པར་འགྱུར་རོ། ཡུམ་ཆེན་མོ་དེ་ཉིད་ཀྱང་། བ་གའི་གློང་མི་དམིགས་པའི་དབྱིངས་སུ་ཐིམ་པར་འགྱུར་རོ། བདུད་རྩི་བུམ་པའི་རྒྱུད་རྫོགས་སོ།།